

In every generation as if we ourselves came out of Egypt. PASSOVER GREETINGS

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\$1



DON'T PUSH ME —No sign that either of them may be pushing the other to agree with anything is visible in this photograph of Prime Minister Netanyahu entertaining U.S. envoy Dennis Ross. The headline in the Jerusalem Post over this photo read: "PM: I can't accept diktat."



NOT TOO YOUNG — Whether or not a staged photo to mark Passover, these three kindergartners learn how to bake matzos in an educational program at Kfar Habad just outside Tel Aviv on the road to Jerusalem.

Reform congregation opens its own mikveh

PHILADELPHIA — The question is being asked why a Reform Congregation, in this case, Shir Ami-Bucks County Jewish Congregation, should want to build a mikveh for its members. And Rabbi Elliot M. Strum, its religious leader has the answer. Referring to a certain nameless mikveh where women as rabbis are not recognized he said, "it was community need and desire" that spurred development of the project.

Only two other Reform communities in North America — Detroit and Toronto — have mikvehs, according to the Philadelphia Jewish Exponent.

Rabbi Sue Levi Elwell, assistant director of UAHC's Pennsylvania Council, has recommended a visit to the mikveh to many congregants such as teenagers on the eve of going away from home to college and others when a relationship ends in divorce, not to mention as part of conversion or before a marriage ceremony and following a girl's first period as a way to mark the passage to adulthood.

Almost all mikvehs are Orthodox-affiliated and bar the non-Orthodox as for instance conversions by Conservative and Reconstructionist auspices which require immersion. Rabbi Strum noted that in the last few years there has been a reappraisal of Reform's relationship with tradition, and there has been a whole new receptivity to looking at what it means to be Reform.

Israeli Arabs don't like Christian missionaries

JERUSALEM — Just as from time to time there are accusations that Christian missionaries in Israel are treated harshly, now the same mistreatment has been reported, but this time by Israeli Arabs against Arab Christians who seek to propagate their views.

Courts in two American states — Illinois and North Carolina — have granted political asylum to two West Bank evangelical Muslim Christians on ground of religious persecution. The courts in these two places have accepted the claims of the asylum seekers that the Palestinian Authority was persecuting Christian evangelicals. This is a reversal of earlier skepticism against the converts from Islam to Christianity who had practiced their new faith in secret.

In another similar incident Muhammad Bak'r, an East Bank convert to Christianity who has been in a PA prison since June has been released on bail. The PA accused him of selling land to Jews but sources close to him insist that the real reason for his imprisonment was his activity as a Christian missionary. His release followed intervention by the Norwegian government after Bak'r claimed he was tortured in prison and at one point hung by his hands from the ceiling for two consecutive days.

Heart exercise classes offered

The Center is offering members and nonmembers an ongoing class for healthier hearts that could prove a life saver for those who take it.

The supervised cardiac

prevention and rehabilitation program meets for one hour each 10 a.m. Monday, Wednesday and Friday under the leadership of Tara Richardson, who has a

master's degree in physical education with a specialty in cardiac rehabilitation. She maintains contact with each class participant's physician.

Continued on page 4

Girls Incorporated to laud Charlotte Fischer

Girls Incorporated of Indianapolis will honor Charlotte G. Fischer, chairman, president and CEO of Paul Harris Stores Inc., with its Touchstone Award Thursday, July 30.

The board of directors chose Fischer as its 1998 Touchstone honoree as "an outstanding role model for girls whose genuineness of commitment, determination and achievement inspires young women," the organization says. The presentation will be at a luncheon at the Westin Hotel.

Fischer joined Paul Harris Stores in February 1995 in her present post. The women's apparel chain now owns 278 stores in 29 states and posted sales of \$209 million in 1997. The chain will open a flagship store in downtown Indianapolis later this year.

Fischer previously headed Claire's Boutiques from 1986 to 1991. She moved up to president at Claire's from a position as a vice president and general merchandise manager. She helped grow the boutique chain from 200 stores in 1986 to more than 1,100 stores in 1991. She also created and ran her own business, Hearts International, a specialty gift store, and founded CGF International, a retail consulting business.

Fischer serves on local, national and international boards of directors of business enterprises and is an avid vol-

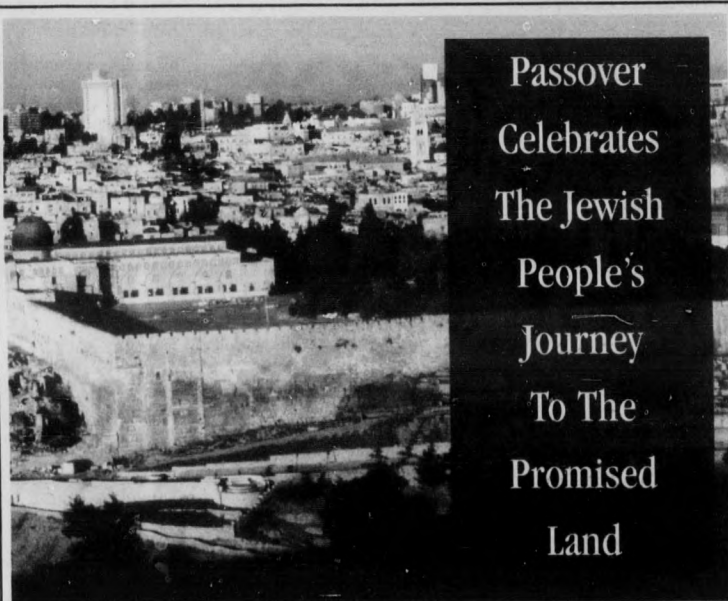


Charlotte G. Fischer

unteer.

She is chair of the Girl Scouts of Hoosier Capital Council Advisory Board and is a member of the Crossroads of America Goy Scouts Advisory Council. She is on the boards of directors of the Indiana State Chamber of Commerce, the Indianapolis Symphony Orchestra, and metropolitan Indianapolis Public Broadcasting (WFYI).

She also is a member of the Rotary Club of Indianapolis, the network of Women in Business and the International Council of Shopping Centers. She is a founding member of The WISH List, a women's political organization to advance women in Congress.



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Town builds unity to confront KKK

By ED STATTMANN

An Indiana Ku Klux Klan leader who gained national publicity by threatening to hold a rally in the Chicago suburb of Cicero also did the town a favor unintentionally by uniting the diverse population against the KKK, says Rick Hirschhaut, director of the Anti-Defamation League regional office at Chicago.

Imperial Wizard Jeff Berry, who lives in DeKalb County in northeastern Indiana, leads the American Knights of the Ku Klux Klan. His group gained publicity because the president of the Cicero town council made what the ADL called a "deal with the devil," offering to transfer \$10,000 to the Klan from an unnamed donor in order to avoid the expense of police protection at the intended rally. The council president also agreed to distribute the Klan's flyers if the Klan canceled its rally.

"We believe the enduring lesson in all this apart from the foolish deal with the devil that the town council president struck with Berry was that many groups in the community found each other, came together to send a strong message that while the Klan was entitled to rally, entitled to have its say, they were not going to let those words go unanswered," Hirschhaut says. "These groups were going to rally and indeed did rally for diversity, for pluralism, for tolerance in their community."

Hirschhaut says the ADL was part of a coalition that in-

cluded MALDEF (Mexican American Legal Defense and Education Fund, the Chicago Urban League and other groups.

On March 8, the Sunday preceding the proposed KKK rally, the pro-diversity groups held a unity rally that was a combination of a their diversity message, a voter registration drive and a rally to encourage foreign-born residents to register with the Immigration and Naturalization

Service to become U.S. citizens.

The speakers at the diversity rally included Rep. Luis Gutierrez, D-Ill., of Chicago.

Hirschhaut said the ADL also was prepared to use its Project Lemonade tactic against the Klan. Project Lemonade is a nonviolent direct action technique that works like this: for every minute the Klan rallies, its opponents can sign up to pledge a given amount of money, with the

proceeds going to specified opponents of the Klan.

Project Lemonade was first used in Springfield, Ill., Hirschhaut says, and has since been used throughout the country. In Springfield, the Klan clocked 62 minutes and the proceeds went to three civil rights organizations.

"In this case, had we done Project Lemonade, there would have been support money for the ADL, the Chi-

cago Urban League and MALDEF. This becomes, in effect, a disincentive to the Klan not to babble on *ad nauseam*. The longer they go, the more support goes to good organizations countering the Klan.

"This is just a wonderful device, and also it gives individuals a chance to feel they stood against the Klan without having to put themselves at risk - to be able to say, 'I

Continued on next page

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Unity

Continued from prev. page
made a difference."

Because the Klan didn't rally, Hirschhaut said, Project Lemonade was put on hold. He said, had the town of Cicero proceeded with its "deal with the devil" to pay the Klan \$10,000 and distribute KKK propaganda flyers, Project Lemonade would have been used with a different twist.

"We would have encouraged people to take the flyer, draw a lemon on it, attach a dollar and send it to Project Lemonade."

Hirschhaut noted that Irv Rubin, leader of the Jewish Defense League, showed up and "held his own small gathering near the courthouse on the Friday preceding what was to have been the rally on the 14th."

"Rubin and the JDL are an animal of a whole different sort. There was nothing that Irv Rubin did that impacted, in our judgment, constructively on the Cicero episode."

In the end, he says, the hue and cry opposing the town council president's deal with the Klan was such that

the Klan released the town of Cicero from its obligation to distribute the flyers.

"What remains unclear was whether any money changed hands — because the town president supposedly had found an anonymous donor of \$10,000 who would've ensured distribution of Klan propaganda. The town president would have made up the difference, had it cost more."

Hirschhaut says Chicago's major newspapers, in editorials, picked up the ADL's term, "a deal with the devil," for the town council

president's offer to Berry.

"The the worry in this, one of the things we were saying was that Jeff Berry and his band of Klansmen should not be under any illusion that somehow the Cicero deal is a precedent for them. We saw the Cicero deal as — in addition to the foolishness of entering the deal — extortion of the highest order. We are confident that other communities will not cave into the Klan as Cicero did."

Hirschhaut says there is evidence that such extortion won't work elsewhere, because another Klan leader has since filed an application to hold a rally in Waukegan, Ill., and has received no such offer.

"The town has said fine, we'll make sure you're able to do it with protection for you and the inevitable group of counterdemonstrators," Hirschhaut says.

He says he believes the town's current leadership bore a heavy burden of Cicero's history. The town's residents 30 years ago, when the population was mainly white, greeted a march led by the Rev. Martin Luther King Jr. with bottles and rocks.

"I think this entire episode illustrated that the Cicero of today — some of its retrograde politics notwithstanding — is comprised of a whole different population," Hirschhaut says. Cicero now is slightly more than 50 percent Hispanic.

He says that, before the town council president made her offer, the people already were standing up to resist and reject bigotry and were doing their best not to be seen as welcoming the Klan.

"They fumbled on the way into the end zone," he says.

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Passion plays presumed negative—ADL spokesman

Spring brings thoughts of Passover to Jews and of Easter to Christians — and preceding Easter, some churches feature passion plays — which can be a problem for Jews.

The most famous passion play is the one at Oberammergau, Germany — infamous to Jews because it depicts Jews as Christ-killers.

"It's fair to have a presumption of negativity in approaching the subject" of passion plays, says Rick Hirschhaut, ADL regional director in Chicago. "There are far too few passion plays that have been cleaned up to the point of showing sensitivity and historical accuracy in the rendering of the story."

There have been news stories recently about passion plays in Indiana. One example

is at Princeton, in southern Indiana, where the passion play "Telestai" was slated for performance at a church. Acast of 110 amateur actors from the Cleveland Performing Arts Ministries performed the play the weekend of April 4-5.

Some of the performers made a dozen or so appearances around the tri-state area to promote the musical play. "Telestai" recalls the trial, execution and resurrection of Jesus.

The play was written more than 20 years ago by two brothers, Joel and Russ Nagy of Columbus, Ohio. It was first produced at a Catholic church in Cleveland in 1977.

The title is Greek, and translated means "it is finished."

Exercise

Continued from page 2

Each session includes monitoring of the participants' heart rate and blood pressure before, during and after exercise. The class begins with a warm-up and ends with cool down and stretching exercises. Participants use the indoor track, treadmills and stationary bicycles.

The fee is \$60 for members and \$90 for nonmembers. Each participant gets 20 classes for that fee.

Each participant must have a medical release from his or her physician to take the class. For further information, contact Richardson or register for the class at 251-9467, ext. 270.

Birth of an organization

By GISELA WEISZ
TEL.: 255 5019
FAX: 255 1660
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FORMING: The Jewish community of Indianapolis welcomes newcomers. The new organization called "Shalom Baby" will be holding its first program on Tuesday, April 21, at 7:30 p.m. titled: "So You're Having a Baby... Everything You Always Wanted to know." The panel discussion will be followed with a question and answer period.

The meeting will be held at the Bureau of Jewish Education Smulyan-Stolkin Education Center. This will be a great opportunity to have questions answered by new and soon-to-be parents, as well as meeting other expect-

ant parents in the community. The new organization delivers gift baskets to all Jewish babies born in our community. It is a resource guide on services and programs for prenatal and new parents. For further information, please call Sari Mandresh, 334-0531.

WELCOME TO THE WORLD: Andrew Noah Rosner, son of Leonard and Rachel Stein Rosner, grandson of Rabbi Jonathan and Susan Stein (former spiritual leader of the Indianapolis Hebrew Congregation), was born on Feb. 8, 1998.

MEMORIALIZATION: The Albert and Sara Reuben Holocaust Memorial Garden will be dedicated on Sunday, April 26, at 2 p.m. The memorial is situated east of the Arthur M. Glick Jewish Community Center on The Max and Mae Simon Jewish Community Campus. It is north of the parking area.

The community is invited to attend the dedication ceremony that will be followed by a reception in the Laikin Auditorium of the JCC. Albert and Sara Reuben, who have dreamed of a Holocaust Me-

morial for many years, feel strongly that the memorial should serve as a reminder to future generations of that terrible period in our history.

The memorial has at its centerpiece a sculpture by Alfred Tibor, a survivor and well-known Holocaust sculptor. It is anticipated that the memorial will be utilized by school classes and religious groups for education and interpretation of the Holocaust.

JEWISH SINGLES: A Wine and Cheese Party is coming up on Wednesday, April 22, at 7 p.m. at the Kahn's Fine Wines Market Place, 313 E. Carmel Dr. Six special cheeses from around the world and six boutique wines will be offered with explanation of their pairings with appetizers and desserts. Space is limited for this after-business-hours-party, \$15 per guest, so please make your reservation early, not later than the 18th. of April.

HOLY COW (World Jewish Congress Brochure): Hopes have been dashed that a red heifer named Melody was the first pure red heifer born in the Holy Land in two millennia, after white hairs were spotted on her tail. According to Jew-

ish law, the ashes of a red heifer are required to purify Jews before they can enter the Temple in Jerusalem; religious Jews were overjoyed by news of the heifer's birth, which they saw as a harbinger of the Messiah.

ACTUAL PERSONALS THAT APPEARED IN ISRAELI PAPERS:— Attractive Jewish woman, 35, college graduate, seeks successful Jewish Prince Charming to get me out of my parents' house. POB 46.

— Couch potato latke, in search of the right applesauce. Let's try it for eight days. Who knows? POB 43.

— Divorced Jewish man, seeks partner to attend shul with, light brisses, bar mitzvahs. Religion not important. PB 658.

— I was reform as an embryo, conservative as a fetus, orthodox from birth... Seeking same. POB 46.

— Orthodox woman with get, seeks man who got get, or can get get. Get it? I'll show you mine, if you show me yours. POB 72

— Shul gabbaai, 36. I take out the Torah Saturday morning. Would like to take you out Saturday night. Please write. POB 81.

Continued on next page

Hecht-Weiner wedding plans announced

Rona and Ken Hecht of Indianapolis announce the engagement of their son Adam Matthew to Jocelyn Weiner of Highland Park, Ill. Ms. Weiner, a graduate of Bradley University, is an account executive with Edelman Public Relations Worldwide in Chicago. Adam, a graduate of

Bradley University and Stetson University College of Law, is employed by the Law Offices of Robert J. Weber, Ltd. The wedding is planned for February 27, 1999 at The Drake Hotel in Chicago. Ms. Weiner is the daughter of Michael & Esther Weiner of Highland Park.

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Jordan's ambassador slams Netanyahu

WEST LAFAYETTE — Jordan is determined to seek peace with Israel, but that effort has been frustrated by the Israeli government headed by Prime Minister Binyamin Netanyahu, Jordan's ambassador to the United States told a Purdue University audience.

"We are still waiting for the Israeli government to show serious intent to move the peace process forward," said Marwan Muasher, who previously had served as a diplomat for his country in Israel.

Muasher said no progress was made toward peace with Israel in 1997 or so far this year, but he said Jordan continues to seek peace on its border.

He said Jordan is establishing a model for the Arab world in peace efforts through inclusion, pluralism and the achieving of political objectives through peaceful means, especially with Israel, its neighbor across the Jordan River to the west.

He spoke of being frustrated "with the unwillingness of the present Israeli government to take any risks for peace." American diplomatic efforts, too, have encountered frustration, which has led to talk of a U.S. withdrawal from the peace process. Muasher said America plays an essential role in that process and that its withdrawal would be "disastrous."

Social workers honor 9 slain colleagues

WASHINGTON — Nine social workers were remembered Sunday as having been killed in the line of duty.

The National Association of Social workers hosted the event at the Capitol Reflecting Pool.

The nine included Michael Schwerner, Philadelphia, Miss. A social work student, Schwerner was one of three civil rights workers found shot to death in an earthen dam on Aug. 4, 1964. He, Andrew Goodman and

James Chaney had gone to Mississippi during Freedom Summer to investigate the burning of a black church.

Madeleine Levy, Auschwitz, Poland, died at Auschwitz in 1944. She was a social worker and granddaughter of French army officer Alfred Dreyfus. She worked with the French Resistance during World War II. The Gestapo arrested her and sent her to the death camp.

Nearly a year after being killed by a man who had been attending counseling sessions, caseworker Steven Tielker of Fort Wayne, Ind., also was honored. A supervisor at Fort Wayne's Family & Children's Services, Tielker was shot by a client on probation for child molestation on April 28, 1997. Tielker, 41, counseled victims of sexual abuse and their abusers.

The client, 45-year-old Gary Wright, was attending sessions at the agency under court order. Wright also shot

and killed probation officer Donald "Charley" Knepple before taking his own life.

The memorial event marked the 100th anniversary of professional social work. The NASW is the largest membership organization of professional social workers, with 155,000 members. A professional social worker has a degree in social work and meets state legal requirements.

The other six honored were:

* Rebecca Binkowski, 25, Kalamazoo, Mich., slain Feb. 3, 1993, by a tenant at an apartment complex for individuals with mental illness;

* Barbara Synnestvedt, 46, Whitmore Lake, Mich., slain April 25, 1993, by a teenage sex offender at a juvenile detention center where she worked;

* Robbyn Panitch, 36, Los Angeles County, stabbed Feb. 21, 1989, by a deranged client

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Gisela

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HONORED: Michael Gradison was named one of the winners of the 1998 Indiana Jefferson Awards, which are given annually to recognize outstanding volunteerism. The awards recognize people whose efforts for a good cause are a source of inspiration to others.

Passover Greetings

PASSOVER



Holiday wishes to all our friends in the Jewish community. May the Haggadah reinspire the joy of liberation for you and your family.



Broadmoor offers discount memberships

Broadmoor Country Club is near completion of its new clubhouse, which will include a grand ballroom for parties and an outdoor terrace overlooking the golf course.

The club is also inviting new memberships at reduced fees, available through April 30. Before that deadline, invitees have been offered social memberships for a \$500 initiation fee and golf memberships for a \$6,000 initiation fee. After April 30, the fees will rise each month thereafter, until Sept. 1, when they will

El Al creates 'family zones'

NEW YORK — Paving the way for airlines to become more family-friendly, El Al Israel Airlines has introduced a new class of service created especially for families flying between the United States and Israel.

As of March 1, a dedicated section of each 747-200 and 747-400, consisting of 15 rows (150 seats), has been designated the "family zone." Passengers in this section will enjoy the same class of service as those in Coach Class but with special courtesies extended to families with young children. Video programming will cater to them, showing only family-oriented videos including travelogues highlighting sites in Israel, plus animated and nature films (all movies are rated G).

The regular in-flight programming will still be shown in other sections of the aircraft.

At Ben Gurion Airport in Tel Aviv, passengers with infants receive priority at a dedicated El Al check-in counter. At El Al terminals in the United States, passengers with babies are also given preferential treatment. Families are permitted to take their stroller to the aircraft where a flight attendant places it in storage during the flight. A complimentary kit stocked with diapers, formula, rattle and other amenities is given to parents traveling with babies. A comfortable bassinet is also provided in-flight for infants under 9 months of age.

El Al's "Young Diners Club," geared to children ages 2 through 12 features an El Al "skyburger" with french fries, corn-on-the-cob, cole slaw, a fruit drink, a gelatin dessert and chocolates. On flight from Tel Aviv, kids can enjoy a breakfast feast consisting of

be \$15,000 for golf and \$1,000 for social memberships. Monthly dues range from \$235 to \$295 for golf members and from \$65 to \$125 for social members.

Prospective members have been invited to a complimentary reception from 6 to 8 p.m. Thursday, April 23.

Broadmoor boasts that its golf course, designed in 1921

by Donald Ross, is listed by Golfweek magazine as one of America's "100 best classical courses." The professional is Jason LePage.

Invitations were issued by

Leon M. Mordoh, president of the club, and Morris L. Maurer, secretary and membership chairman.

For more information, call the club at 251-9444, ext. 211.

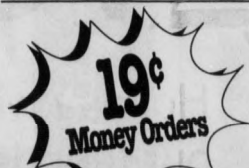
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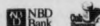
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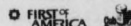


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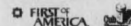
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World's ORT alumni to gather in July

WASHINGTON — ORT graduates will join the first ORT International Alumni Reunion at 8 p.m. Thursday, July 16, at the Embassy of Israel here. Israel's ambassador to the United States, Eliahu Ben-Elissar, will both host and speak at the event, which will bring together former ORT students from programs around the world and through the years.

ORT alumni in the United States today include people who studied in Vilna and Berlin before World War II and Holocaust survivors who at-

tended ORT programs in DP camps as well as graduates of programs in Morocco, Switzerland, France, Iran, Israel and even the U.S.

The program, which is taking place during the American ORT National Leadership Mission and the first Triennial Convention of Women's American ORT, is open to anyone who attended an ORT program anywhere in the world. Leaders of American ORT, Women's American ORT and the World ORT Union will also be in attendance.

Sandy Salaman of

Wyncote, Pa., national vice president of Women's American ORT and a member of the World ORT Union executive committee, has been appointed by Women's American ORT as their ORT International Alumni Reunion chair.

ORT is asking anyone who attended an ORT school, program or class for any length of time, or knows anyone who studied in an ORT institution, regardless of whether they are able to attend the ORT International Alumni Reunion, to please contact Robert L. Kern, National Communications Director, American ORT, 817 Broadway, New York, NY 10003, (212) 353-5828, or (800) 364-9678, or fax (212) 353-5888. E-mail is rkern@aort.org

College students rally for anti-Klan message

SOUTH BEND—A group of students from the University of Notre Dame, Saint Mary's College and Bethel College Saturday rallied to tell the Indiana Ku Klux Klan America is about diversity, not hate. Don't waste your time trying to "invade" Michiana.

Seeking to head off a planned Klan rally next Saturday in Elkhart, students from the three local campuses spoke out strongly at a rally of their own at Notre Dame. It came on the 30th anniversary of the assassination of civil rights leader Dr. Martin Luther King Jr., they noted.

It's an awakening that may be overdue at Notre Dame, said philosophy professor James R. Langford. He noted that enrollment of African-American students has declined on campus in recent years.

He said that hatred such as the Klan has for minorities


is not natural, but has been taught to the haters as children.

Charlotte Henderson, a freshman and president of the Notre Dame chapter of the National Association for the Advancement of Colored People, said those at the school must come together if King's vision of a color-blind society is to be realized.

Hate organizations like the Klan must be opposed at the risk of giving them publicity, said Brandon Williams, a student senator at Notre Dame.

While King's teachings have led to improvements, much remains to be done, said Glenda Rae Hernandez, a local activist and member of the South Bend Human Rights Commission. She said discrimination has continued for years, so there still is need to work at changing hearts and minds.


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Continued from prev. page
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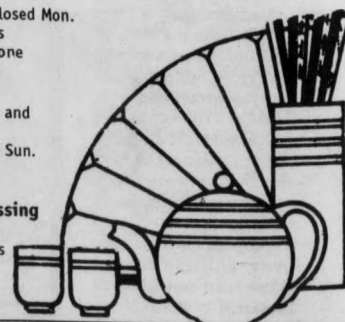
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Butler Symphony goes low and behold

By CHARLES EPSTEIN

Under the magic baton of Stanley DeRusha the Butler Symphony Orchestra has risen in stature, prestige and most recently numbers. For a



unique program at Clowes Memorial Hall the crowded stage consisted of from ninety to one hundred musicians. And the additions were well worth it.

Two outstanding works were presented with the distinguished composers present to explain, hype and compliment their music. "Concerto for Double Bass and Orchestra" was the first selection of the two. Composed by the refined and elegant John Downey this concerto is a masterpiece piece of music. It was premiered in 1987 at the Sydney, Australia Opera

House with Gary Karr as the soloist.

The double bass is now known to be a solo instrument and few pieces are written to show off its versatility. However John Downey has created a concerto with verve, excitement, and melody. The tones emanating from this huge instrument embraced beauty.

Butler faculty bassist David Murray as soloist was magnificent as he displayed his masterful finger dexterity in a most difficult piece. He made many believers out of skeptics who thought a concerto for double bass was eccentric and impossible to be enjoyed. The talents of Murray and Downey were a perfect mesh.

It was a feather in Butler University's hat to have such a renowned composer as John Downey visit the campus. The last time he was in Indianapolis was a long time ago to work with Izler Solomon of the Indianapolis Symphony.

The seventy-year-old Downey was knighted and named a Chevalier by the Order of Arts and Letters by the French government in 1980. He has been the head of composition and theory at the University of Wisconsin in Milwaukee for thirty years. He holds the mellifluous title

of Distinguished Professor of Music.

After a brief intermission composer John Corigliano approached the rostrum on stage and gave a detailed, lengthy and informative explanation of his "Symphony No. 1," a tribute to those who have died due to AIDS. After Corigliano first saw "The Quilt" he was extremely moved and dedicated himself to construct a "quilt" of music for those who have passed on from this terrible disease. While admittedly not as prolific as John Downey, John Corigliano is quite distinctive having composed music in a variety of different forms including the opera "The Ghosts of Versailles" which was presented by the Chicago Lyric

Opera in 1995.

His "Symphony No. 1" won the 1992 Grawemeyer Award. The work was commissioned, premiered and recorded by the Chicago Symphony Orchestra. 74 orchestras in 17 different countries have performed this most unusual piece of which Corigliano complimented the Butler Symphony as being right up there with the best. He was quite impressed with the marvelous quality that flows from Stanley DeRusha's student orchestra which definitely does not sound like a University organization but a professional group of accomplished musicians.

The reason for the added musicians for this special program was that the orchestra-

tions demanded an unusual array of instruments to augment the symphony orchestra. Even the seating chart was rearranged just for these two special works. The students were quite appreciative of the time and information that the two composers invested in them. This particular program was quite valuable to all concerned.

Boystown students help elderly

JERUSALEM — Each year, students from Boys Town Jerusalem's Leonard and Beatrice Diener Torah and Science Academy, and The Maria and Joel Finkle Torah and Technology Academy roll up their sleeves and get together and bake matzos which then are

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What constitutes authentic Judaism?

By DAVID KLINGHOFFER

There is no shortage of Orthodox rabbis. Yet sometimes, when you really need one, he can't be found. Consider an experience I had the other night in Philadelphia.

I, an Orthodox Jew, had been invited to address the local chapter of the American Jewish Committee. It was to be a debate with a Reconstructionist rabbi on the topic of what constitutes authentic Judaism. I was an odd choice for the assignment. After all, I'm not a rabbi. I'm a magazine editor.

Undeterred, I argued for Abraham Joshua Heschel's view that if G-d did not give the Torah to Moses and prophecy to Isaiah, then He never revealed anything to anyone at all. There is no coherent middle ground between believing the Torah's own account of its divine origin, and rejecting it as a purely human construction. It's either Torah, or the void.

My Reconstructionist opponent genially corrected me. He claimed that, on the subject of how and in what form

G-d revealed the Torah to Moses, there is far more diversity in the rabbinical tradition than I knew. Since I'm not a rabbi, I wasn't quick enough on my feet, and missed the opportunity to rebut him immediately by pointing out that, while there are minor discrepancies in the opinions of the main rabbinical carriers of the Torah tradition, what's far more striking is how unified the tradition is on the main principles of Jewish belief.

Then the event's "moderator," a Conservative rabbi, stood and offered his own view. In the tone of a man whose patience has been tried by listening to a fool, he declared that he did not wish to take sides. In fact, in the spirit of those liberals who at the height of the Cold War called for a detente between America and the Soviet Union, he wished Jews would quit debating each other "and just get past it." Nevertheless, he continued, "I feel that one of the parties in this debate is quite ignorant of Jewish philosophy; and furthermore, by the standards of the rabbis he himself accepts as authoritative, many of the things he has said tonight would be considered heretical."

Now, in theory, Conserva-

tive Judaism is much closer to Orthodox Judaism than it is to Reconstructionism. After all, the founding Reconstructionist, Mordecai Kaplan, denied that there is a transcendent G-d capable of giving commandments. But Conservative Judaism in the theory is quite different from the same philosophy in practice.

In denouncing the evening's "heretic," he made it clear that he referred to me. When I found a way to ask him, during the question-and-answer period, what exactly I had said that, for instance, Maimonides would find heretical, he condescended to answer me. "As it says in the Talmud, 'Better that you forsake Me (i.e., G-d) than that you forsake my Torah.'" He would not, alas, condescend to explain how that bore upon anything I had said.

What do my frustrations as a public speaker have to do with Orthodox rabbis? The answer is that it should have been one of them up there.

Consider the sheer amount — let's be frank — of bogus information that passed from the mouths of my debate-mates: such as the Reconstructionist's assertion that a vague "divine process" can — from an authentic Jewish perspective — be substituted for the omnipotent Lord of the Universe, or the Conservative rabbi's insinuation that there is something un-Jewish about affirming the Divine

origin of the Torah's exact text as we know it. Would either of my rabbinical opponents have made such assertions had a real Torah sage been on the dais with them?

They would not have dared. Fortunately for them, the chances of such an encounter are slim.

Coincidentally, the debate took place the weekend before Purim, and that day I had been reading the Artscroll annotated edition of *Megillat Esther*. In his preface to the book, Rabbi Meir Zlotowitz crystallizes a certain type of thinking among many of his Orthodox colleagues. "It is in no way the intention of this book," he writes, "to demonstrate the legitimacy or historicity of Esther or Mordechai to non-believers or doubters. Belief in the authenticity of every book of the Torah is basic to Jewish faith, and we proceed from there."

"We" do proceed from there. But the majority of Jews do not. Orthodoxy differs from its ideological competitors in that our rabbis believe that what they say about Torah is not merely helpful to personal growth. They believe it is true. Yet these same rabbis rarely confront heterodoxy to champion the truth of Torah. Try to think of an Orthodox rabbi who has debated a Reform or Conservative rabbi on the question that should matter to Jews most of all:

Continued on next page

Social workers

Continued from page 6

whom she was counseling at a Santa Monica mental health clinic.

*Ladonna Wolford, Romney, W.Va., beaten to death with a baseball bat by two teen-agers at a shelter for runaways in July 1988.

*Norman Fournier, Tacoma, Wash., was shot by a client whom he went to pick up on an involuntary commitment order on Aug. 4, 1987.

*Jose Manuel Parada, Santiago, Chile, found dead by a roadside on March 31, 1985, abducted and slain by

gunment thought to be members of Chile's national security police during the Pinochet regime.

Complete statistics on fatalities are unavailable, but social workers and other human-services employees report a growing concern about violence and an increasing number of attacks by clients. They cite factors such as an increase in the number of severely ill mental patients, budget and service cutbacks and more punitive social policies that create irate clients.

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Boystown

Continued from prev. page
work for community service organizations, to visit the sick and the elderly in nursing homes and hospitals, to assist newly arrived immigrants and to participate in projects of all kinds that extend a helping hand to those in need.

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room curriculum. It is an indispensable part of the process of molding these boys into responsible citizens of the Jewish State, dedicated to the service of the Jewish people.

Born out of the ashes of the Holocaust, Boys Town Jerusalem was founded in 1949 as a positive, visionary response to the loss of that generation of Jewish children and for the children of the masses of destitute Jews who have poured into Israel from countries around the world. Today, the school which is located on an 18-acre campus in the Bayit Vegan suburb of Jerusalem, is a leading educational center, providing its 1,000 students — including 200 recent immigrants from the former Soviet Union — a quality academic, technological and religious education.

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Judaism

Continued from prev. page
From where, or Whom, does the Torah come?

One reason for their reluctance is a fear that, in debates, the better showman may give the impression of having defeated his opponent, who has the truth on his side but doesn't speak as brilliantly. So let Orthodox rabbis choose the very best speakers from their ranks and give them the assignment of being designated debaters. Another concern is that confronting heterodoxy lends legitimacy to false ideas.

However a countervailing worry should be considered more serious still.

There is a war of ideas going on now between the assorted liberal Jewish ideologies and the ancient Torah tradition itself. Almost every issue of most local Jewish newspapers carries some article about differences of opinion — to put it mildly — between liberal rabbis and Orthodox ones.

Often these arguments foam with rancor. The controversy itself, whatever it hap-

pens to be, arises from a conflict of ideas, not people. Yet the matter quickly turns unpleasantly personal. To ease the rancor, the combatants could set aside the bickering of the weak. They could debate, in a cool, clear-headed way, the philosophical differences that lie beneath the bickering. But they don't. As a result, the majority of Jewish laymen remain only dimly aware of what those differences are. They assume that what they are witnessing is a mere struggle for power or prestige, rather than the clash of truth against untruth that it really is.

More important still, when Orthodox rabbis choose to ignore error, and refuse to defend our beliefs about the Torah in open debate, a suspicion among many Jews is implicitly confirmed: that Orthodox beliefs cannot be defended, that they must be accepted blindly, without a better reason for accepting them than the fact that Jews have always believed such stuff.

But, in fact, the Torah transcends such mindless Fiddler on the Roof traditionalism. The Torah happens to be true. When will our rabbis take off their fedoras, roll up their sleeves, and fight for the Truth?

Mr. Klinghoffer is literary editor at *National Review*.



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Wiesel's Haggadah

A Passover Haggadah. Commented upon by Elie Wiesel and illustrated by Mark Podwal. Touchstone Books/Simon & Schuster, New York, 1993 144 pp. \$14.00.

The seemingly boundless bounty of published Passover Haggadot representing the rich spectrum of Jewish life and thought, has been further enhanced by a unique contribution by no other than perhaps the most representative Jew of our time, the remarkable Elie Wiesel.

To the long list of his books we can now add a commented-upon Haggadah, reflecting Wiesel's intimate knowledge of Jewish sources with, of course, the particular attachment to the event that shaped his life, the Shoah. After all, there is a bond of bondage between the Biblical Pesach drama and our own contemporary tale of woes. In addition, and no less significant, is the linkage of deliverance expressed in escaping Pharaoh's deadly grip and the threat of annihilation at our collective beginnings as well as in witnessing the ultimate collapse of Nazism and

Israel's rebirth.

The Haggadah's central themes of anguish and hope are subject to Wiesel's enchanting touch, bringing recent memory to bear upon distant one and thus uniting the generations in an indelible common saga.

The creative and capturing illustrations by Mark Podwal add magic to a text suffused with it, reminding us that a child's innocent appreciation is necessary for the Seder's designed full impact.

Wiesel wisely urges us to consider the essential binding role of the gift of recollection. "Were it not for the past and its history — or rather our connection to its history — what right would we have to Jerusalem, or to the land of Israel itself? If events in the Mideast have any meaning, it is as a reminder of the need to remember. The peace between Israel and Egypt strikes us as miraculous not only because of Sadat and Begin, but because of Moses."

Rabbi Israel Zoberman, Congregation Beth Chaverim, Virginia Beach, Va.

OBITUARIES

David L. Levin, 71, dies in Tampa, Fla.

David L. Levin, 71, formerly of Fort Wayne, died Friday in Tampa, Fla.

The Peru native is survived by his wife, Shirlee; sons, Ira and Sam; daughters, Laurin Jacobsen, Allison Levin and Elise Weisberger;

and seven grandchildren.

Graveside services were 2 p.m. Sunday, April 5, in the Fort Wayne Jewish Cemetery. D.O. McComb & Sons Foster Park Funeral Home, 6301 Fairfield Ave., was in charge of local arrangements.

William Zaban, 90, loyal congregant

LAFAYETTE — William Zaban, 90, of Lafayette, who was long active in Sons of Abraham Congregation, died Monday, March 30.

Mr. Zaban was born in Dubrova, Poland, Oct. 1, 1907. He came to this country in 1923, first making his home in Chicago. He moved to Lafayette in 1951 and was employed as a sales manager by Midwest Roofing and All Seasons Roofing.

He was the widower of Pauline Zaban.

Mr. Zaban was a member and on the board of trustees of Sons of Abraham Congregation and was a B'nai Brith member for more than 50 years.

Survivors include his daughter, Sandra Herald of Jacksonville, Ill., and sons Mark Zaban of St. Paul, Minn., and Robert Zaban of Indianapolis.

The funeral was Tuesday, April 7, at the Weinstein Family Service Wilmette Chapel, Wilmette, Ill. Burial was in Waldheim Cemetery of Anshe Knesses Israel, Forest Park, Ill.

Memorial contributions may be made to the charity of the donor's choice.

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Passover is oldest Jewish festival

By RABBI ISAAC LEVY

Passover is incomparable in the Jewish calendar in form and content, in romantic setting and historical association. It is the oldest of the Jewish festivals and the first national commemoration. It recalls the birth of Israel's nationhood and the travail which preceded it. It commemorates the passage of a people from subjection under a foreign tyranny to national and religious independence.

It is the festival of Spring when the world of nature awakens to life, growth and fruition. It marks, too, the springtime of a nation when a people passed from the darkness of bondage to a new life under a law which was ultimately to serve as the founda-

tion for the whole structure of modern society.

Like so many other facets of Jewish life and experience the Passover, though Israel's unique possession, is universal in its message. The spirit of freedom which it conveys testifies not merely to Israel's suffering and redemption, but to mankind's greatest need.

This generation as much as any past generation can welcome the renewed affirmation of freedom so closely interwoven in the pattern of the Passover, for the goal to which men strive has not yet been attained. Many races and peoples are still subjected to some form of domination and are still denied the basic rights and liberties which are man's due.

The pitiful cry which was first heard in Egypt, "let my people go," has re-echoed round the world and is uttered by all darkened by oppres-

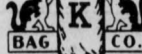
sion. It was the cry of the Negro slave who suffered under the lash of the pitiless master; it is the plea of those who are forced to live under the despotism of a dictatorship.

Passover is indeed Israel's oldest festival, but its message is renewed year by year as mankind continues to fall short of that idea which launched Israel on its historic career.

Although the message of the Passover is universal in application it is essentially a domestic celebration. The family gathers round the parental table. The children enjoy pride of place. All efforts are turned to stimulating their interest and arousing their curiosity. The mode of celebration is educational in character, for the father's duty is to expound the theme of the Exodus, to enliven its meaning in the light of current experience.

Rich in historical associations, the order of the Seder
Continued on next page

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Continued from prev. page
ritual (the home service on the first two evenings of Passover) is traceable to the earliest days of Jewish national history. The Hagada, the most popular of all orders of service for use in the home at the Seder, enjoyed the attention of scholars, poets and artists of countless generations, past and present.

No book has been elaborated upon with greater love. It was the first order of service to be richly illustrated and each generation produces new editions adapted to contemporary taste. This affection for the Hagada reflects more than mere antiquarian interest in the Passover story; it is expressive of the fact that "every generation regards itself as though it came forth from Egypt."

The story lives and is lived by those who tell it. The old wine-stained Hagada, passed on from one generation to the next, evokes the picture of generations of parents re-telling the ancient epic to their children and in the telling comparing the events of the past with the tribulations of the moment.

This consciousness of the continuity of history is part of the Seder's inspiration. The message of yearning for the ultimate freedom which shall be complete and absolute is written large in this compact ritual. The message of hope for the future redemption passes from father to son in the course of the narration and in the replies which are given to the children's questions.

The Torah recalls that the day will come when children shall ask their parents, "what mean ye by this service?" and the prescribed answer was couched in the past tense, "because of what the Lord did for me when I came forth from Egypt." With the passing years the tense has changed. The father not only recalls the past deliverance, but dreams

of the future. He sings hymns of praise for past benefits, but he encourages his family to pray for the day when the arm of deliverance will again be stretched out.

Jewish memory is long and tenacious. It cannot forget past suffering. Even the wine stains which recall the Seder celebrations of one's forebears impel recollection of the blood-stained pages of Jewish history. Passover retains memories of the "night of watching," not just that first vigil in Egypt when Israel awaited the sign of deliverance, but the nights which brought sorrow and tragedy to so many medieval communities.

The songs of redemption were so frequently hushed by the attacks of violent mobs who were stirred to frenzy by the call to avenge the death of Jesus of Nazareth.

Yet the memory of those sufferings has not warped the

mind of the Jew. He clings to the faith which a glorious past engendered and the recollection of that past breeds hope for the future; the hope in the coming of Elijah who will hail the Messianic era.

Sentiment and faith preserve that hope for the future generations. The Seder projects its celebrants into the uncharted times to come, just as the Passover liturgy of the synagogue sings of the "Passover of the future."

Indeed as the Jewish philosopher Philo wrote in the first century of the Common Era, the Festival of Freedom, set as it is against the background of the springtime, bears eloquent testimony to a rich hopefulness. The fresh blossom, the warming rays of the spring sunshine and the comforting verdure clothing of the fields offer renewed hope for the harvests yet to come. Israel enters into the

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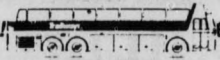
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We know that many inexperienced young parents would like to observe the Passover festivities in their own home, yet feel that they cannot conduct the Seder in the traditional manner. We, therefore, print ideas from American Judaism which should prove helpful.

1. Make sure that everyone has a Haggadah. Select the one that you like best and is suited for the participants. The Seder has been characterized as — "a hurried trip through Jewish history via the 'Haggadah'" — a panoramic cross-section of Jewish life.

2. Don't feel that your Seder must be to formal. You

may interpolate into the various parts of the Service your own comments. You may ask others to do the same. Keep the service moving along but don't feel that it has quite the same formality as a synagogue service. The Seder is a unique ad-mixture of the solemn and the joyful.

3. Study the Haggadah before the night of the Seder. Decide in advance which parts you can do in the Hebrew and which in English.

4. Rotate the reading of the parts of the Haggadah among those at the table. Some will read in English — others in Hebrew. Some will sing the songs in old style; others in

Hebrew. Some will sing the songs in old style; others will use another melody. The very melange of the Hebrew dialects and the variations in the manner of reading portions of the Service will illustrate the diversity of Jewish life and add a special flavor to the proceedings.

5. Have the guests recite as many of the Blessings as possible in unison, and even certain segments can be read in unison so as to engage the attention of everyone.

Seder Table: The Seder Table should be set as beautifully as possible with flowers, fine silverware and sparkling linen, in addition to lighted candles over which a Blessing should be recited. On the table there is a decorative plate which contains the symbols of Pesach: the MAROR — the bitter herb which leaves the

Continued on next page

Continued from prev. page
spirit of the festival in the month of spring with reborn optimism. The Jewish people commemorates the occasion with the confidence that a renaissance awaits them.

(From "A Guide to Passover," Jewish Chronicle of London Publications.)

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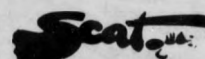
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Continued from prev. page
bitter taste of slavery in our mouths; the HAROSEET — the mixture of apples, nuts and wine, reminiscent of the mortar used in the work of slave labor in olden days when the Jews made bricks for Pharaoh; The ROASTED EGG recalls the special sacrifice offered in the Temple on the Holidays; The ROASTED LAMB BONE stands for the paschal lamb which our ancestors ate this night each year before the destruction of the Temple — and the PARSLEY and SALT WATER — the parsley, eaten to indicate that Pesach is a Spring festival, is dipped in salt water to remind us of the tears of the Hebrew slaves.

AFIKOMEN: The afikomen is another symbol of Passover. Early in the service the middle matzah of the three that are on a plate covered by a napkin, is broken in two. One portion is wrapped in a napkin and is hidden until the meal is finished. This portion is known as the "afikomen." The custom of hiding the afikomen developed from a desire to keep children who are at a Seder alert until the conclusion. A prize is given to the child who later finds the afikomen.

THE FOUR QUESTIONS: The Four Questions which are asked by the youngest child are called — "Mah-Nish-Tanah" — the first two Hebrew words of the questions. The narrative of the Haggadah is the reply.

CUP OF ELIJAH: The Cup of Elijah is kept filled with wine on the table in anticipation of the coming of Elijah pictured as the herald of the great Messianic era when all men will accept God's rule. During the service each person drinks four cups of wine

which symbolizes the four-fold promise of redemption which God pledged to Israel. Elijah is supposed to be the invisible guest who enters spiritually when the door is opened during the Seder.

HALLEL: Throughout the Seder we recite certain Psalms of David. Because they are psalms of praise, we speak of them as Hallel, which is the Hebrew word for praise. These Psalms are regarded as the oldest portion of our Haggadah ritual.

Only dishes and utensils specially reserved for Passover should be used. The following are exceptions to this general rule:

A. SILVERWARE — Knives, forks and spoons made wholly of metal, if used during the year, may be used on Passover if thoroughly scoured and then immersed in boiling water. It is customary to follow this immersion with rinsing in cold water.

B. TABLE GLASSWARE — It is permitted after soaking for 72 hours, changing the water every 24 hours.

C. FINE TRANSLUCENT CHINA — if not used for a

year, is permitted.

D. METAL POTS AND PANS — used for cooking purposes only (but not for baking) if made wholly of metal, though used during the year, may be kashered for Passover use by thorough scouring to be followed by immersion in boiling water.

UTENSILS — used for baking during the year cannot be used for Passover.

E. EARTHENWARE, ENAMELWARE AND PORCELAIN UTENSILS — used during the year may not be used on Pesach.

F. STOVES — are to be kashered by thorough scrubbing and cleaning of all parts, and turning on all burners and bake oven full flame for one-half hour. (It is recommended that electric ranges be kashered on one or two burners at one time, as having all burners on highest heat may blow a fuse).

G. DISHWASHER — may be used for Passover after thorough scouring with boiling water and the use of new trays.

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Certain foods are forbidden for use on Passover. They are bread, biscuits, cakes, crackers, ice cream, syrups, candies (unless specially approved), cereals, wheat, barley, oats, rice, peas and beans, coffee substitutes derived from cereal, all liquids which contain ingredients or flavoring made with grain alcohol. Foods which require a reliable "Kosher L'Pesach" label are — candies, milk, butter, cheese, soda water and soft drinks. All canned or processed foods are prohibited because, indirectly, these foods may have come contact with leaven or with utensils that have been used for leaven.

PERMITTED FOODS:

Fruits and those vegetables normally permitted for Passover use are permitted in their frozen state. The following foods are permitted in unopened packages or containers and require no "Kosher

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marked "Kosher L'Pesach" — or — "In Honor of Passover" are of no value unless they bear rabbinical signatures. This statement also applies to products manufactured in Israel. Our many bakeries offer for sale cookies and cakes during Passover that are not Kosher for Passover use. Hebrew writing, a Jewish star of a Menorah are no indication of the Kashrut of a product. All questions concerning Passover dishes, foods, bakeries or restaurants should be directed to the Rabbi.

MECHIRAT HOETZ:

All hometz (leavened) in households and places of business, be it in the nature of food or vessels, should be "sold" no later than 9 a.m. on the day before Passover. The rabbi is

the selling agent in our congregation and should be contacted in person as soon as possible.

BEDIKAT HOMETZ:

All hometz in the house, food and vessels, should be removed before Passover and stored away. Bedikat Hometz, the ceremony of searching for the leaven takes place the day before the first Seder. The prayers accompanying this ritual are found in the Haggadah.

BIUR HOMETZ:

No Hometz may be eaten after 9:30 a.m. on the morning of the first Seder. Biur Hometz (removing and burning the leaven) should be performed no later than 10:30 a.m. The ceremony is found in the Haggadah.

SIYYUM:

To avoid fasting on the day of the first Seder, all firstborn males, 13 and over, and the fathers of first-born under 13, should attend the Siyyum ceremony at 7 a.m. that morning in the Chapel. The rabbi will conduct the Siyyum.



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The Passover Haggadah

The Haggadah is as much a part of Pesach as is the Seder, the matzo, the bitter herbs and the wine. No one would dream of sitting down at the Pesach Seder without it. The Haggadah is a kind of "guide book" for the celebration of Pesach. It has directions on how to conduct the Seder, explanations for the Pesach symbols, selections from Psalms (113-118), interesting songs, riddles and prayers. Most important of all, it tells the story of why we celebrate Pesach.

The Haggadah has a long history. It is more than 2,000 years old. Even before it was written down, the father of the family would tell the story of Pesach at the Seder table. He was following the commandment in the Bible, "Thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me that I came forth out of Egypt." The very term "Haggadah" comes from the Hebrew word "hageyd" which means "to tell".

As time went by, more parts were added to the Haggadah, which was still not written down — prayers, hymns, selections from the Mishnah. By the Middle Ages so much had been added that it was necessary to record the Haggadah. But even then the Haggadah was not a separate book, but a part of the prayer book. Soon after the Middle Ages the Haggadah became a book in its own right.

It is in the Haggadah that we learn the use of the sacrificial lamb (Pesach), unleavened bread (matzo) and bitter herbs (moror). It interrupts the thanksgiving (Hallel) by the meal, and it last ends with the songs of Adir Hu and

Chad Gadyo (An Only Kid).

One of the most stirring parts of the Haggadah is recited at the beginning of the Seder, and begins with Ho-Lachmo Anyo "This is the bread of affliction." The head of the house rises, lifts the plate of matzo in his hands and recites, "This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Pesach with us.

Now we are here. Next year may we be in the Land of Israel. Now we are slaves. Next year may we be free men."

Ho-Lachmo Anyo is one of the oldest sections in Aramaic, a language spoken by our ancestors in Israel almost 2,000 years ago. It was once customary for the head of the house to step out into the street and recite Ho-Lachmo Anyo. Today the invitation to the poor is recited within the

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Continued from prev. page
home — but the spirit of hospitality remains the same.

Following Ho-Lachmo Anyo, the youngest child recited the Four Questions:

Why is this night different from all other nights?

1. On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?

3. On all other nights we do not dip the vegetables even once. Why on this night do we dip them twice? (First parsley in salt water, then bitter herbs in charoses.)

4. On all other nights we eat either in a sitting or a reclining position. Why on this night do we all recline?

Then comes the long story of the Exodus from Egypt followed by the passages about the four different kinds of sons a man may have — the wise, the wicked, the simple, and the son who asks no questions. The wise son eagerly asks about Pesach and why it is celebrated. He is given a full explanation. The wicked son scoffs at Pesach, and his father tells him that if he had lived in Egypt, he would not have been worthy of being saved. The simple son asks a simple

question and gets a simple answer. The fourth son asks nothing, but his father does not neglect him. He, too, is told why we celebrate Pesach.

The Haggadah has played an important part in developing Jewish art. In the Haggadah, artists found many subjects they could illustrate — the four sons, the ten plagues, Jacob's ladder, the crossing of the Red Sea, the patriarchs, the baking of the matzo and many other things. The artists of Haggadah all expressed themselves in their own way. Some preferred to draw the initial letters in an artistic way. There is a Spanish Haggadah of the 14th century which has many pictures of Seder scenes. This Haggadah even had a picture of a little boy asking his father the meaning of the festival. The Spanish Haggados usually were in beautiful colors, with gold lettering and ornamentation.

In the 7th century, Amsterdam became a center of Jewish printing. In 1695, the famous Amsterdam Haggadah ap-

peared "in the house and to the order" of Moses Wesel. This Haggadah was illustrated with copper engravings. On the title page are the words: "Formerly the pictures used to be cut in wood. That was not so beautiful. Now that they are engraved in copper, everyone will realize the difference, which is like that between light and dark." In a later Amsterdam Haggadah more pictures were added — borrowed from a woodcut Haggadah which had once appeared in Venice.

When the Seder is ended, the Haggados are closed. Children have gone to bed. But in many homes the older people still sit around the table. In older times men considered it a privilege to recite as many prayers as possible. Today, too, many pious Jews stay up, when the children have gone to bed, to chant one of the books of the Bible, the beautiful "Song of Songs," a word-picture of love and spring, a song of the affection which has bound the Jews to God.



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Passover nuts and bolts

Pesach means the Passover. The holiday is called "passover" as a remembrance of the final miracle in Egypt, when the Almighty destroyed every first-born among the Egyptians but passed over the homes of the Israelites. The lamb that the Israelites used to bring as a special offering in honor of the festival was known as the Pesach or paschal lamb.

Seder

The word "Seder" means "order," for there is a certain order we follow in the celebration of Passover around the table. Some of the practices are very ancient, dating back to the days of the Temple.

Matzah

It is from the word that Pesach is called Chag Ha-Matzos, the "Feast of Unleavened Bread." When the Israelites were hurrying out of Egypt they had to snatch up bread they were baking before it was leavened. Once matzos were baked in the home. But this became very difficult, and during the Middle Ages most Jewish communities had their matzo bakeries. To keep the matzo from rising while being baked, wooden combs or wheels were run over it.

There are three special matzos on the Seder table, each wrapped separately and placed atop one another on a plate. The larger half of the middle matzo is put away to be used as afikoman.

Afikoman

The afikoman serves as dessert at the end of the meal. It takes the place of the Pesach lamb which was eaten last at the Seder so that its taste might linger on the palate. It is customary for children to play a game by hiding the afikoman and demanding a prize for its return.

Shankbone

On the right-hand side of the Seder plate there is a roasted shankbone. This is a symbol of the Paschal lamb which was sacrificed in the Temple.

Four cups of wine

Each member of the family partakes of four cups of wine. The first cup is used for the Kiddush. The second is the cup of rejoicing, over which the first half of Hallel and the "blessing of redemption" is recited. The third cup is usually drunk in connection with the grace, which is recited at the end of the meal. The fourth cup is used when the second half of the Hallel and the prayers of thanksgiving are recited.

Moror

On the Seder plate we also find moror or bitter herbs. This is to remind us of the bitterness of slavery.

Charoses

The charoses, a sweet mixture of apples, almonds, cinnamon and wine, also recalls the bitterness of slavery for it symbolizes the mortar made under the lash of the Egyptian taskmasters. The pleasant taste of the charoses, however, is a symbol of God's kindness, which made slavery easier to bear.

Roasted Egg

Some say the roasted egg is
Continued on next page

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Continued from prev. page
a token of grief for the destruction of the Temple. Others believe that the egg is merely associated with the spring season of the year, when Pesach is celebrated.

Cup of Elijah

The prophet Elijah is the hero of many beautiful legends. The Prophets promised that Elijah would announce the coming of the Messiah and cause peace and freedom to reign everywhere. In his honor, a handsome goblet of wine is placed on the table.

Every Jewish child knows the song which begins: "an

only kid, an only kid, which my father bought for two zuzim" (ancient coins). This folk song, which ends the Seder service, was especially written for children. Though it tells about a little kid and a cat and a dog, some say that it is really the story of the Jewish people. The song ends with the hope that one day all tyrants will be destroyed and the world will be a wonderful place to live in.

Chometz

"Ye shall put away leaven out of your houses," says the Bible. Chometz means leaven. It became the custom to scour and clean everything in preparation for Pesach. During the eight days of Passover, all leavened bread is barred from the Jewish home.

Maos Chittim

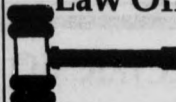
We do not begin to prepare for our celebration of Pesach until we are sure that our fellow Jews are equally able to celebrate it. Immediately after Purim the leaders of the com-

munity collect funds for the benefit of the less fortunate so that they too may be able to enjoy Pesach. These funds are known as Maos Chittim, money for wheat, since the major purchase made for Pesach in ancient times was that of wheat for matzos.

Mah Nistanah

The youngest child at the Seder table asks the Four Questions. Why is this Pesach night set apart from all other nights? Why do we eat only matzo? Why do we especially eat bitter herbs? Why do we dip our vegetables twice when on other nights we do not dip them at all? Why do we this night dine in a reclining position? The answer explains that it is because we celebrate one of the most important events in the history of our people, the going forth from slavery into freedom. In every generation every Jew should feel as though he himself had taken part in the Exodus. — *Reprinted from a brochure of the B. Manischewitz Co.*

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Symbols and customs of Passover

No matter the origin of the Haggadah, the Passover meal has been a tradition with the Jews since the exodus itself. Commanded to celebrate in the very same way as at that "first night of the Passover," the Jews always considered this night to be their national birthday. Eventually they developed an order of celebration, called by the Hebrew word, seder.

The matzah, unleavened bread, is the symbol of the "bread of affliction" which the Israelites ate in the land of Egypt, and the bread of haste that did not have a chance to rise before it was baked on the day of leaving Egypt. The bitter herbs are a symbol of the bitterness of life in bondage, as well as the bitter herbs upon which the first Pascal lamb was eaten.

The Shank bone is a symbol of the Pascal lamb, and in Hebrew this is called the "Zro'a" — arm, symbolizing the strong arm with which the Lord took Israel out of that horrible bondage. The egg is a symbol of God's creation: a symbol for all the world, all of it created by God. The burnt point in the egg symbolized Israel's lot in that world — singed and burned wherever they went — from Egypt to Germany and in many lands in our own days. The greens are a symbol of the time of year — for this is also a celebration of spring.

The Haroset is a mixture of apples, nuts, and wine — symbolic of the mixture the Israelite had to put together to make bricks. Since in times before our own the ingredients for this mixture were very expensive, it was also a sym-

bol of the affluence of freedom. The cup of salt water in which we dip the greens is symbolic of tears that have been shed by the persecuted Jews in their long suffering.

The four cups of wine are symbolic of the fourfold promise of deliverance. The three Matsot are representing the three groups within Judaism: Cohen, Levi and Israel.

The Afikoman is the half of the middle matzah broken at the beginning of the seder and kept for closing the meal — as a dessert.

Elijah's cup — a symbol of our readiness to accept a "second exodus" — as Elijah, the prophet, is traditionally believed to be the one who will come to announce the day of the coming of the Messiah.

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Passover cuisine of Middle Eastern Jews

By MARIAN WIENER

Inquiring about special Middle-Eastern cuisine served on Passover eve is likely to lead one to an endless chain of Oriental scholars. To avoid this, one need only wander through the Bukharian shuk in Mea Shearim, enter a Middle Eastern restaurant, attend an authentic celebration — or, ideally, accomplish all three. For this correspondent, the fruits of my labor were sampling tasty Moroccan, Yemenite and Iraqi dishes.

Talking with a traditional Middle-Eastern Jew will more likely than not result in his sharing a recipe or two, and explaining some of the symbolism behind Passover. Passover, he tells you is the Feast of Unleavened Bread, celebrated by Jews all over the world. Some observances are shared by all Jews; for example, bread and all leavened products are

taboo while other customs such as eating rice, vary among the different ethnic groups.

All of the Jewish communities adapt year-round recipes to the special dietary laws of Passover, substituting matza meal for many dishes normally containing flour. Moreover, the Seder plate is common to both Middle-Eastern and Western Jews. It contains: three cakes of matza, one on top of the other; a roasted egg and shankbone — a reminder of the pascal lamb; a dish of salt water, symbolizing Hebrew tears shed; maror, or bitter herbs, and the haroset, resembling the mortar.

Ashkenazim do not eat rice, corn or legumes as many Middle-Eastern Jews do on Passover, with the exception of Moroccan Jews. For the most part, Middle-Eastern Jews (including those from

North Africa) celebrate Passover in a manner that blends in with the customs of their own family and ethnic community.

The Middle Eastern Passover table is always adorned with the traditional Seder plate, but many of the other dishes vary from community to community, each ethnic group boasting its own colorful cuisine.

Yemenite Dishes

At the Seder table, Yemenites are accustomed to eating plenty of meat, eggs, rice, potatoes, fowl, beans and an assortment of spices. The haroset is made from 13 ingredients including raisins, nuts, rimonim, (pomegranate) wine, sesame, apples and hel (a spice used in Turkish coffee).

The Passover table is likely to contain "hilba," a special green spice, served like hu-

Continued on next page

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Continued from prev. page
mous, which is incidentally a forbidden Passover item amongst Eastern Jews, who normally devour it in large quantities. Soup filled with meat or chicken is also common. Both a meat soup filled with "shum" (garlic), and "hawaii" (another spice often added to Turkish coffee), and a dish of fowl (gileh) are an integral part of every Yemenite table.

"Shaweeya" is a popular main dish. It is made of roast meat cut into long pieces and seasoned with black pepper. For the non-dieter, "kabani" is a real treat; it is made with matza meal, margarine, eggs, salt and sugar, all baked overnight. Following the main meal, Yemenites, whose appetites are well-known, enjoy a large selection of fresh fruits and drinks.

Iranian Dishes

The traditional Iranian family enjoys eating a number of aromatic dishes on Passover eve. Those with financial means eat lamb as a main dish. A less expensive, but no less tasty, dish called "ashpelo" is shaped like a meatball, prepared with rice, carrots, dates and raisins. All of the juices blend together, making it most appetizing. "Gondi rizeh" is another meat/rice dish with "kirkum" and salt, shaped into falafel-like balls.

Ash, another favorite dish, is similar to the ashkenazic speciality, cholent. Ash is actually a stew made with beans, meat and onions. Whereas cholent is flavored with "kishke", ash is filled with potatoes to improve the flavor.

Iraqi Cuisine

Iraqis eat a lot of rice, potatoes, meat, chicken and fish on Passover eve. "Kubah" is a well-known dish, made largely of matza meal, eggs and meat. "Shakshuka" is another popular year-round dish, made from eggs, tomato juice and onions. Haroset is made with figs, dates, raisins and nuts.

In the very heart of Mea Shearim is one old-timer Iraqi cook, Siman-Tov Zaada. He shared one of his favorite reci-

pes with me, aruk varoz. Mix uncooked rice with ground chicken breast, add salt, form into balls, and set aside. In another pan fry onion and tomato juice (made from grated tomatoes). Transfer this to a pot and fill the base with water. Then, add the first concoction and cook it as you would a soup with knaidlach.

The Kurdish diet is very similar to the Iraqi one. Kurdish Jews eat large quantities of eggs at the Seder table, as do Libyan Jews. In fact, Jews from Libya have a custom of putting one egg on each Passover plate for every family member.

Moroccan Cuisine

Moroccan Jews eat abundant vegetables, meat and fish on Passover eve. The artichoke is as versatile to the Moroccan gourmet as the eggplant is to the Israeli. Stuffing the artichoke heart with meat is one way; the leaves, called "charshuf", are eaten as well. Vegetables and greens are served as a reminder of the children of Israel who ate greenery during Passover. According to tradition, greenery brings good luck.

Moroccan desserts include

honey cakes, almonds, cinnamon, and French-style doughnuts made with matza meal. Saving the best for last, the Moroccan Jews and other North African Jewish communities celebrate a traditional feast called "Maimona" at the end of Passover.

On the last evening, only dairy foods are eaten. It is traditional to eat many sweet items: sweet milk, cakes and fruit. The table is also filled with greenery: leaves, flowers and branches of fig trees. The day after, families go picnicking, and visit friends and relatives.

To sum up, the basic meaning and importance of Passover as a time of deliverance holds true for both ashkenazim and Middle-Eastern Jews. This common symbolism is embodied in the Seder plate, a fixture on every Seder table. There are, however, divergent customs between Eastern and Western Jewry, as we see in the eating patterns on Passover eve. All this reflects on a smaller scale the basic similarities of all Jews, along with the accompanying pluralism in the Jewish world.

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By RABBI ARYEH L. GOTLIEB

I am just finishing the reading of a short but great book. It is packed with drama, suffering, tension, excitement, miracles, adventure, intrigues and war. It is about one man who was caught up in the turmoil of history. He resisted history and transformed it. That was his greatness.

It is the story of a small family that migrated because of famine and settled in a strange land. One of their family members had achieved remarkable success in this land and he sent for them. In spite of their connections with their prestigious relative, they were considered aliens and when he died, they were singled out for mistreatment and persecution.

They themselves knew they were strangers in a strange land, and they kept themselves apart in their own ghetto where their numbers grew considerably. It is a long and convoluted story. They were exploited and persecuted, and over the years they

fell into despair and lost all sense of dignity and personal worth.

It was only by an accident that one of their children fell into the hands of a very aristocratic family which adopted him, and he grew up with all the advantages that his aristocratic new surroundings could afford him. Education, wealth, position and power were his. Yet, he never forgot his humble origins. He was not one of his people and yet he was. He identified with them, yet was not one of them. The conditions to which they submitted were absolutely unacceptable to him. Inwardly, he was torn with tension. On the one hand he felt compelled to come to their aid to pull them out of their wretched state. At the same time, he felt inadequate and unqualified for this task. But his indignation at the injustices that they suffered prevailed.

When he came to them, they saw him as an alien, an

outsider, which in truth he was. He appealed to their lost sense of dignity. He reminded them of the old country from which they came and of their more glorious past which they had forgotten. He rallied them in an effort to lead them back home. Many feared him, some hated him, but they could not resist his personal power, and they rallied almost resentfully behind him and headed homeward.

The story of this journey back home is filled with drama and strife. There was turmoil and rejection. There was disunity and hate. He could not keep them together, but he did not let them fall apart.

It has all the earmarks of reality because with all his misery and troubles, there were many who envied him. The very ones who made his life one anguish after another...were the very ones who blindly envied him his life of anguish. They did everything they could to sow dissent, distrust and dissonance. They accused him of playing favorites with his own personal family members be-

Continued on next page

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Passover-matzvah variations

By DR. SHMUEL HIMELSTEIN

There is a story told about the cultural conflict of the last century — when the Haskalah (Enlightenment) movement

Continued from prev. page
cause he relied heavily on help from his brother and sister. They denounced him as an exploiter of the people, claiming that he served only his own ambitions. This powerful individual who could stand up to the inimical forces of the outside did not know how to deal with the intrigues on the inside. They sensed this weakness and preyed on it. It was his humility that rendered him vulnerable.

He tried to establish law and order for them, which they accepted for a while. But they often turned against him because the journey back was fraught with great danger. Actually, when they left home, they left on foot and now, going back, they had to return the same way. It was a treacherous terrain. There were marauding bands all around them. They were easy victims. At times there wasn't enough water and at times not enough food. He himself did not complete the journey. He died along the way. It was only after his death that they appreciated him. They made the rest of the journey on their own.

It is odd indeed that nobody bothered to remember where he was buried. There was no marking over his grave and nobody ever set up a monument in his memory. But somehow the memory of him lingers on within his family and it has even spread to the outside as well.

The man's name was Moses. The book is called Exodus. The author is unnamed.

clashed with traditional Judaism.

It seems that two freethinkers came to the local rabbi with a 'confession'.

"Rabbi," they began, "we have sinned by eating pork."

"Why my children? What drove you to this?" said the rabbi.

"Well, you see, it's like this.

We were absolutely ravenous."

"Well then, why didn't you go over to some Jew and ask him for some kosher food?"

"Well, rabbi we tried to, but every single Jew we asked refused to give us anything to eat, so we were forced to go to Ivan's inn and eat there."

Continued on next page

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Continued from prev. page

"What? Is it possible that in our town Jews were so heartless that they refused to feed you when you were ravenous?"

"Rabbi, that's the absolute truth. You see, it was on Yom Kippur..."

A freethinker who visited Israel on Passover might be faced with the same problem. Try as he might, he wouldn't find a Jewish store or bakery willing to sell him bread, cake or any other leavened product. In fact this is the time of year that all bakeries take their annual vacation. Cookies and crackers suddenly disappear off the supermarket shelves, or else are covered by long rolls of paper. In fact 80 percent of all Israelis do not eat bread during Passover. Only the most desperate souls, who cannot forego their 'daily bread,' venture into the Arab areas, where there is still bread to be found.

Chassidim gives a beautiful interpretation of the removal of all leaven during Passover. If we look at bread and matzah, they are basically identical as far as ingredients are concerned. There is only one major difference — bread has been allowed to ferment and rise before being baked, while matzah is baked before it has any chance to be fermented. Chassidim thus sees bread as being the symbol of pride and haughtiness — of being 'puffed up', while matzah is the symbol of humility. Be removing even the tiniest crumb of bread before the holiday, the Jew is sym-

Continued on next page

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Continued from prev. page
bolically also removing all the signs of haughtiness from himself.

Of course when bread is removed, matzah replaces it, but the choices of matzah available are remarkable. In addition to the normal machine-made matzah, to which most of us are accustomed, there is hand-made matzah produced in little bakeries, each group of Chassidic sect having its own bakery. Then again, there is the special shmurah matzah, in which the wheat has been guarded at every single stage, to be sure that it has not come into contact with water (ordinary matzah is only 'guarded' from the time it is kneaded). This too comes in two varieties, hand and machine-made.

Finally, to top them all off, we have the most difficult matzah of all to produce—the so-called matzah mitzvah, which is matzah baked on the day before the seder, or just a

few short hours before the seder begins. There are, of course, very limited quantities of this available, because of the short time span in which it can be baked. (Incidentally, because of the seven hour difference between Israel and the United States, there is matzah mitzvah which is baked on the day before Passover in Israel, flown to the United States, taken off by waiting cars, and distributed before the seder in New York!)

While matzah is eaten during the entire seven days of the festival, there are those poor souls who can hardly wait to savor the taste of bread. The Arab bakers, knowing this, prepare for the end of the festival by baking large quantities of pita bread. Thus, throughout Israel, little signs are put up by the rabbinate informing Jews as to the earli-

est opportunity that one may buy bread after the festival.

The most weird aspect of the festival occurs when one has visitors from overseas for Passover. While Israelis only keep seven days, those from overseas must follow the custom there, and must keep eight days of the holiday. Thus last year, while my family and I were enjoying our fresh rolls, relatives from abroad were still busy eating their matzah for another day.

Pesach is the festival of freedom, and what better place is there to celebrate it than in the land where Jews are truly free — free in the physical and spiritual sense. Leshanah Haba'ah Biyerushalayim — may next year indeed be the year in which many more of our brothers will celebrate the festival in Jerusalem.



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The lesson of Moses

By RABBI ALAN H. MORSE

The story of Passover, which retells the Exodus of the Israelites from Egypt, is the Biblical saga par excellence. Passover is the birth of the Jewish people. It set the stage for all subsequent historic events and is recalled in every aspect of Israel's collective memory... "zecher l'tziat Mitzrayim"... in remembrance of the going forth out of Egypt.

Passover actually existed as an annual celebration for centuries before the birth of Moses. Indeed, the Hagadah, in telling its tale, reminds us of the four-fold aspect of the holiday, the first three of which are pre-Mosaic and pre-Israelitic. When Abraham migrated into Palestine from his Mesopotamian homeland, he celebrated the annual Canaanite festival of the paschal

lamb (*chag ha-pesach*) much as we celebrate the American Thanksgiving. When Hebrews ceased to be a nomadic people and became settled on the land, a new element was added to the festival, the offering of the unleavened bread (*chag ha-matzot*). In time, these two elements of the same festival were joined to the primitive Canaanite rites of spring (*chag ha-aviv*).

It was apparently this festival which Moses sought to celebrate with the Israelites. But, G-d had hardened Pharaoh's heart and he would not allow Israel to go into the desert for the observance of their paschal spring festival. It was at that time, that one propitious moment in history not determined by calendars or dates, that Moses urged the people to pack up their be-

longings and flee from Egypt (*z'man cherutenu*) — this is the time of our liberation. And it is exactly that last and fourth aspect of Passover which is directly attributed to Moses.

Passover was to be eternally observed throughout the generations as the national liberation and redemption of the Hebrew people.

Over the last century, numerous Biblical scholars have examined the life and role of Moses. They suggest an Egyptian origin — everything about him, including his name, is royal Egyptian. It was the humanitarian element within him that turned him from the crown of Egyptian royalty to a destiny in the desert as a shepherd to a band of former slaves. It is this Moses... the man, the leader... who is remembered in the annals of human history. (Few can recall the name of the pharaoh... it was probably Rameses II.)

He endured the abuses heaped upon him by the ungrateful rebellious Israelites. But he led them from slavery to freedom and caused them to receive a Law which ultimately became the constitution of the future Jewish people. The lesson he taught us needs to be recalled... it is not sufficient to rid our homes of leaven on the Passover. It is more important to remove the leaven of staleness and stubbornness from our hearts. Freedom is more than national liberty... it is personal liberty, the ability to be our real selves... free... serving both G-d and humanity.

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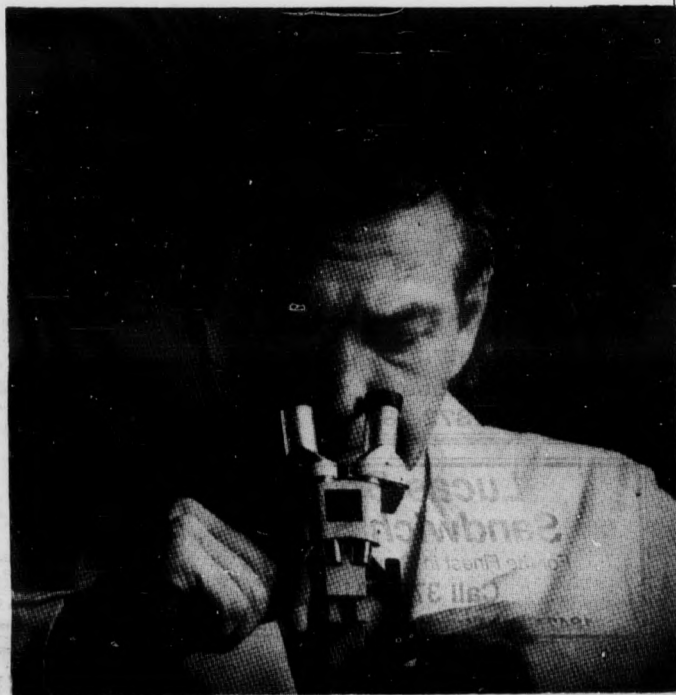
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JEWISH POST & OPINION

Also a rabbi

Whether or not in response to our editorial position here that Brandeis University should award at least one degree annually to someone who has made a contribution to American Jewish life last year Max Fisher was so honored, but now this year Brandeis is going whole hog, if we can be forgiven for using a treif analogy. The Jewish award recipients this year will be Sylvia Hassenfeld, Arthur Miller, Amos Oz and German Chancellor Helmut Kohl, Dalai Lama Tenzin Gyatso, Congressman John Lewis and former Secretary of State George P. Shultz.

Except for the Dalai Lama, whose degree will be conferred earlier, they will receive their degrees on May 24.

Another suggestion: from time to time or maybe annually we believe that an honorary degree should also be awarded to a rabbi and if Brandeis need any recommendations we'll be happy to provide some names.

Incidentally one of the new clubs organized on the campus is the Irish-American Club. Brandeis does not permit fraternities or sororities.

Not just 1 Sabbath service

The tens of thousands of dollars — their figures — spent nationally in promoting attendance at only one Sabbath service cannot be said to have been wasted if it did bring out numbers but it would seem that our own promotion — attendance at services once a month has more value. It would not be promoted by an outside source, no matter how benevolently inclined — but would be a major project of every congregation, Reform, Conservative, Orthodox and Reconstructionist.

It could well be that the promoters of this project were not aware of our plan and even now since so many rabbis subscribe to The P-O that if those who organized that national event were made aware of The P-O project they might be willing to provide the funds to do what is not a one-time promotion but a week after week year after year project — attendance of at least one Sabbath service a month, an introduction obviously to regular Sabbath attendance.

And while this idea of the P-O is being considered those that provided the inspiration and the funds for that one-time large project might consider also our promotion of synagogue membership for every Jew.

3-day Auschwitz meet on religion, violence

AUSCHWITZ — What a place for religious leaders of the world to gather for a three-day conference on "Religion and Violence."

The three-day conference which will bring 30 religious leaders here will include equal numbers of Jews, Muslims, Protestants and Roman Catholics and is sponsored by Sacred Heart University, Fairfield, Ct. and the director of its Center for Christian-Jewish Understanding, Rabbi Joseph Ehrenkrantz.

The Jewish participants include four Orthodox rabbis — Chief Rabbi She'ar Yashuv Cohen, Haifa, Rabbi Shlomo Riskin, Efrat, Rabbi Arthur Schneier, New York and Rabbi David Rosen, of the Israel office of the ADL.

The conference appears to represent the first time that a group of Orthodox rabbis has agreed to participate in an inter-faith discussion of a theological nature but Rabbi Ehrenkrantz said that the 1964 ban on interfaith discussions by Rabbi Soloveitchik was no more than an opinion and should not be binding.

EDITOR'S CHAIR

The Jewish Community Center in Louisville has announced a class termed "boxing aerobics" in which students learn how "to throw a jab, upper cut and cross over like you mean it" and although the name of the instructor is not mentioned, and since we were active at the Center before we moved from Louisville, we'd be the best choice to teach the class.

Before there was the Golden Gloves competition in Louisville, a similar contest was launched at the old — probably now abandoned — Savoy theatre and we entered it (why we can't recall) and won in our weight class and a watch. But that is not all our history of boxing in Louisville.

After boxing as a member of the team at the University of North Carolina, we had 10 professional bouts in Louisville, all three and four rounders, and was adjudged winner of nine of them, with the final one going by one of the judges to my opponent and the other judge calling it a draw.

Up until that point all the bouts were arranged by the promoters of the boxing club on Shelby Street and in order to be sure that the Jewish fans would come out to see me fight, it was decided that my name was not Jewish enough so in all the pro fights I fought as Abie Levy. A large department store in the city at that time was Levy Bros. and everyone knew that it was a Jewish-owned establishment so that is why I had to fight under that name.

Just to add a little icing to this story, the fans in every fight except the final one at the Armory called out, "Kill that Jew!" especially the women.

I shouldn't be given too much credit for my professional record because those who fight the three and four-round preliminaries are neophytes who have aspirations but hardly any training or background, and we did have a number of years of boxing — three at Chapel Hill — and that experience in the pre-Golden Glove days.

At the time we were a reporter on an afternoon daily — The Louisville Herald-Post — and as we began building up win after win, a promoter wanted to take us on and add us to his string of fighters, which meant it was time for us to make a career decision and since our folks had a department store and we were working as a reporter money was not that much of an issue so we then retired from the ring.

All of this is leading up to the point that we're willing to teach that class at the Jewish Com-

munity Center if they will pay the cost of my weekly plane fare, which they obviously won't do since the Jewish Community Center judges, whoever they are, have turned us down when we were nominated for membership in its Athletic Hall of Fame.

The two-page feature in Monday's New York Times devoted, along with a photo on page one, to Israel's anniversary probably will rank with the best of reporting on aspects of Israel's problems and accomplishments and most likely no other daily paper in New York or elsewhere has attempted such coverage.

The Times' two regular Israel correspondents, Joel Greenberg and Serge Schmemmann provided the articles while the photographs were by Times staffers James Estrin and Rina Casstelnuovo.

Occupying just over half of the second page was full-color map of Israel from top to bottom of the page with pertinent information such as which towns were Jewish, the holy sites of the old city, the population as between Jews, Muslims and Christians, etc. etc.

Perhaps one of the seven feature articles might indicate the sense of the spread. It quotes Ilan Pivko, an architect on the attitudes of Israel's early years to the effect that "the 50's were very harsh. It was still socialist Israel, and the idea was to be satisfied with less. You had to be like everyone else. You were not supposed to be into beauty, and you were more successful if you broadcast it by being disheveled. In that atmosphere, cultivating esthetics and beauty was a constant battle, and I think I was considered a bit of a freak."

For those who have some doubts about Israel's future, the writeup about Yoel Tzur, whose wife and youngest son were killed by the Arabs, offers confirmation of Israel's stable future. Just one paragraph of the article headed "the settlers" indicates why Israel's future doesn't need to be a concern. "At 49, Mr. Tzur is a year younger than the Jewish state, the son of Jews who came from Vienna in 1936. He recalled the years before 1967, when religious youths like himself were embarrassed to wear yarmulkes. But the conquest of Jerusalem and the West Bank — their redemption in his view — opened a new chapter in the history of Israel. It confirmed for people like him that the return of the Jews to their biblical lands was divinely ordained."

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10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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Peace talks resumption is seen as most likely

JERUSALEM — The chances seem good for resumption of peace talks between Israel and the Palestine Authority, although some problems have yet to be solved. Israel's insistence on less of a withdrawal from the West Bank than the PLO has been demanding plus active provisions against possible future terrorist bombings seems to be paying off. In a briefing to the diplomatic corps Netanyahu said that in considering a further pullback in the West Bank Israel had to consider threats not only from the Palestinians but of ballistic missiles deployed in Iran and Iraq and the armies of Syria and Lebanon.

Meanwhile Israel's withdrawal from Southern Lebanon was still up in the air as Syria was the obstacle preventing Lebanon from promising to prevent any bombardments into Israel's northern sector.

Israeli Arabs called for a general strike Sunday protesting clashes with police that began after three homes in a northern Beduin village were demolished in punishment for participating in actions fatal to Jews. Twenty-two police and about two dozen protesters were injured and 18 protesters were arrested. In one incident which might have led to violence, Palestinian officials cleared Israel of responsibility in the death of a Hamas bombmaker. As it turned out he was slain by a rival for leadership in Hamas.

Anti-Semitism thriving, Wiesenthal Center says

NEW YORK — Recipients of a mass mailed letter were told that if they "assumed that the lessons of history have been learned to prepare themselves a shock" as they were told that anti-Semitism is alive, well and thriving throughout the world, plus what is more alarming is that it appears to be growing more robust, strident, more vicious and more respectable.

This was the message from the Simon Wiesenthal Center here seeking members nation-wide and contributions. Accompanying the mailing piece was a letter from Robert Clary who told recipients that he speaks to countless young audiences about his experiences and the crucial importance of fighting the rising anti-Semitic tide.

Little progress with Swiss banks

NEW YORK — It seems that Switzerland is determined to fight back and efforts to restore funds to Jewish survivors who have legitimate claims may now have become even more difficult.

"I'm getting angry," railed Swiss president Flavio Cotti, on tv. "Whether this change in approach will affect the decision of the three major Swiss commercial banks to discuss a 'global resolution of' the

lawsuits and claims against them remains to be seen.

A suit is being filed by Michael Hausfeld, a Washington lawyer, alleging that the Swiss national bank "collaborated with Nazi Germany in the knowing receipt of looted assets," including gold and securities. The Swiss bank has promised to oppose any suit "with all the legal means at our disposal."

Boeing buys Israeli firm

TEL AVIV — Another Israeli high tech company has attracted attention as Boeing

has announced it was buying 42 percent of RADA Electronics Industries for \$10 M.

At age 102 she'll be oldest immigrant

NEW YORK — The latest youngster to announce that she is moving to Israel is Belle Goldstein, who at age 102, will probably make it into Guinness records as the oldest immigrant ever.

According to The Jewish Week here she has some background to her credit as she had been president of Mizrahi Women. She'll be living with her daughter in Israel and philosophizes

that "I have such mixed feelings. Is it possible I'm giving up a home? Is it possible? And then I say to myself look it's time. It's time I went to Israel. Not everybody in my position has children, grandchildren and great-grandchildren in Israel, and friends. Why should I feel anything but comfortable?"

Her father was a Horowitz of the matzah company — Margareten.



AT WALLENBERG MEMORIAL — UN Secretary-General Kofi Annan and his wife, Nane, find that a carob tree has been planted at Yad Vashem in memory of her uncle, Raoul Wallenberg.

Na'amat USA sponsors loans

NEW YORK — Women in Israel who require funds to launch a business and do not qualify for conventional loans can turn to NA'AMAT USA which has arranged for financing funded by a grant from two Chicago area donors and matched by the Israel Discount Bank. Formerly Pioneer Women, the organization's goal is economic empowerment for women.

Another attempt at Mideast peace

VILLARS, Switzerland — Another attempt to facilitate a peaceful settlement to the problems of Israel and the Arabs will be convened here in early May by Seeds of Peace which will bring together young people in a Middle East Youth Summit here. The convening body is New York-based and has arranged for Shimon Peres, Queen Noor, Member of Knesset Meir Sheetrit and Saeb Erekat, the chief PLO negotiator Osama el-Baz, the Egyptian undersecretary of state, and UN assistant secretary-general Vladimir Petrovsky, to attend.

"The young people who gather for this summit are committed to making the personal effort to show their leaders that there is a better way," said John Wallach, president and founder of Seeds of Peace.

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OBITUARIES

Congressman Bella Abzug was also a Jewish leader

NEW YORK — The days when a Jew became a figure in American history were recalled as Bella Abzug, the first Jewish woman to be elected to Congress, died at the age of 77. From an early age — 12 — to her last day she was involved in Jewish history. She was known for her passion, fire, commitment to women's issues and loyalty to Israel.

For a period of time she studied at the Jewish Theological Seminary.



Bella Abzug

Barbara Hochberg dies; chaired Chicago drive

CHICAGO — Death at the age of 58 took the life of Barbara Hochberg, of Highland Park, chairwoman of the board of directors of the Jewish Federation/Jewish United Fund of Metropolitan Chicago. She served as chairwoman of the JUF's 1990 fundraising campaign and 10 years earlier of its women's division.

She was the recipient of the American Jewish Congress' Deborah Award and in the 1970s was active in the campaign for Soviet Jews.

Her death precluded her accompanying the 450-member trip to Israel she had organized for its 50th anniversary.

Joel Finkle, 74, widely mourned

NEW YORK — Joel Finkle, who was a leader in a number of Jewish organizations, died at the age of 74. He was a board member of the Rabbi Elchanan Theological Seminary and vice chairman of the lay Advisory Council of the New York Board of Rabbis. He

was the first chairman of Bar-Ilan University's American Friends.

Other agencies and organizations where he served were the New York Board of Rabbis, the Ramaz School, the Fifth Ave. Synagogue, Boys Town Jerusalem, etc.

Carolyn Tumarkin taken by death

NEW YORK — Carolyn Tumarkin, a member of the board of governors of the American Jewish Committee is being mourned. She served

on the Committee's National Council, the Women's campaign board and the Oral History Library.

Law school alumni sues alma mater

BOSTON — The bronze plaque adorned with the image of real estate developer Martin Berman will be restored at his alma mater, the New England School of Law. It was removed by the school after the real estate developer helped negotiate the 1992 sale to Emerson College of a property in which the law school was interested.

Berman sued and Superior Court Judge Viera Voterra decided the school must put his bust back up in the lobby, but meanwhile he was dropped from the board of directors.

School officials denied Berman's assertion that he told them that the property was available.

Pollard saga is moving on

JERUSALEM — The Pollard saga continues to be played out as the newest phase is Israel's provisional decision to take a measure of responsibility for him as its spy and his contention that were Israel to announce that he was its agent it would help win his release. A statement tentatively approved by a Cabinet committee does not go so far as to say that he was authorized to spy for Israel, but it acknowledges Israel has a responsibility to him.

Through his attorney, Larry Dub, Pollard said he would not accept anything short of recognition as an Israeli agent.

Tulane names Jew to head it

NEW ORLEANS — The almost domination of Jews as new college presidents continued as Scott S. Cowen has been named president of Tulane University here. He has been dean of the Weatherhead School of Management at Case Western University in Cleveland. He currently serves on the Board of Trustees of the Jewish Community Federation in Cleveland.

Riga Synagogue bombed: 20,000 Jews still there

RIGA — For the second time in three years the only synagogue in the Latvian capital was damaged in a pre-dawn bombing, which blew out the front door and the windows on its bottom two floors.

Not daunted, members held the regular morning service a few hours after the blast.

The attack was condemned by Latvia's president and foreign minister and Prime Minister Guntars Krasts visited the synagogue in Riga's Old Town, pledging that all damage, notably stained-glass windows and a wooden door, would be repaired.

Twenty thousand Jews still remain in Latvia, the largest Jewish community in the Baltics. Lubavitch Rabbi Mordechai and his wife run a daily soup kitchen in back of the synagogue for hundreds of people.

Election by districts necessary for Israel

LOS ANGELES — A solution to the domination of Israel politics by the Orthodox was offered by Rabbi Allen I. Freehling who recommended that Israel adopt the same system in elections as the U.S. voting by districts.

After relating how the small Orthodox vote provides the government with the necessary majority in the Knesset, the spiritual leader of the University Synagogue here said that "to break out of this stifling situation there is a motion which is gaining momentum...to have Israelis elected Knesset members as we choose those who serve in our own House of Representatives, namely candidates would be elected within districts of equal population size."

He then asserted "were that to happen, it's estimated that less than a half-dozen members of the Israel Parliament would then be chosen to represent that nation's religious right," adding that "from then on there is every reason to believe that many a special interest minority party would disappear and most Israelis would find themselves backing no more than two major parties, one of which would gain majority control over a non-coalition government after each election that would depend on the will of the voters."

Reviewing the present situation, Rabbi Freehling pointed out that Reform and Conservative Movements have gained a bridgehead and their efforts are beginning to attract increasing numbers of adherents. He said that "this has infuriated the Orthodox rabbinate which wants to have a monopolistic hold on the life of every Israeli."

Circumcision, kashrut fine

NEW YORK — Although kashrut and circumcision have always been promoted in Jewish circles as a religious observance without any medical considerations, a letter writer in The New York Times has another view.

Dr. Morton Linder of Mount Kisco, N.Y. wrote that

"many Jewish practices have a sound basis in health. One example is circumcising boys on the eighth day after birth. Newborns have immature liver function, and bleeding can result. On the eighth day, however, bleeding and clotting become normal. Shellfish are avoided, as they tend to carry disease. Mixing meat and milk in unglazed pottery can create a culture medium for typhoid-producing bacteria. Trichinosis was known to ancients, so they avoided pork."

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Holocaust revenge plan did take German lives

LONDON — A plan to poison German bread at a bakery in response to the Holocaust did succeed in taking the lives of about 300 to 400 former guards in Nazi jails and concentration camps but its backers soon after called off their designs. Details of the plan were unveiled by Joseph Harmatz, 73, in an interview published in the British newspaper, the Observer.

Harmatz, who lost two brothers in the Holocaust, led Din, or Judgment, made up of survivors of the Vilna Ghetto, whose overall objective was vengeance for the 6 million who died in the Holocaust.

The idea came from Abba Kovner, a poet, who sought support from Ben-Gurion, who was appalled, as also Zalman Shazar, but not President Weizman who is identified in the book by Harmatz, "From The Wings" which is scheduled for publication in May in England by the Book Guild.

Harmatz was the head of World ORT from 1960 to 1994.

Yehuda Bauer, a retired professor of Holocaust history at the Hebrew University, said he had read accounts of the event and described the story as "old hat". "It did happen and it is likely that many people got sick, but I believe the number of people who were killed has been exaggerated."

Anne Frank House visited by Arafat

AMSTERDAM — Although the fracas about a visit by Arafat to the Holocaust Museum in Washington led to it never materializing, on his visit here he went through the house where Anne Frank hid during World War II. A pleased mayor, Schelto Patijn said that only one bomb alert was necessary.

Arafat spent about 20 minutes in the house and viewed a video about Anne.

Asked whether he equated the Holocaust with the suffering of the Palestinian people, he said, "not exactly, but we suffer."

Torah Ark goes for \$517,320

NEW YORK — A Torah ark that belonged to the Rothschilds brought \$517,320, the second highest price at auctions for Judaic metalwork at Christie's Geneva auction on Nov. 17.

Selling at nearly 10 times its pre-sale estimate, the small and rare Torah ark was created by Johann Christoph Muller in Breslau around 1746.

This may have been the first such sale in the last 40 years since few Torah Arks survived World War II.

14 strokes too many for Alcott

RANCHO MIRAGE, Ca. — The 30th win she needs to enter the LPGA Hall of Fame eluded Amy Alcott in the Dinah Shore tourney here as she was 14 strokes behind that of the winner, tallying 74, 75, 75, 71. However she took home a bit more than she has in recent weeks — \$5,832.

SHALOM license is very costly

LONDON — For those who know even a minimum of Hebrew — the word Shalom — there is a high price for it on an automobile license plate, which obviously must also include at least some numbers. Consequently Russel Marks paid more than \$12,000 for this one — SHAIOM at a government auction. He now will be offering it for sale and said he expected no problem in finding a buyer who will give him a considerable profit. He also paid more than \$5000 for B3CKY with no trepidation that he won't find a buyer who wishes to impress either a girl friend or a daughter of that name.

30 Jewish families win the Crown Heights case

NEW YORK — The suit by 30 Jewish families and community groups claiming then-Mayor David Dinkins and then-Police Commissioner Lee Brown held back police during the Crown Heights race riots in August 1991 has been settled out of court and Mayor Guiliani is expected to apologize as part of the deal. The settlement comes just days before Lemrick Nelson, Jr. will be sentenced on federal civil-rights charges for killing Yankel Rosenbaum, a Hasidic scholar.

An amount of money is also involved and will be announced later.

Rosenbaum's parents are here for the sentencing of Nelson.

The apology will be for the previous administration's handling of the crisis at the time.

During the violence Rosenbaum was stabbed to death after being surrounded by a group of blacks, one of whom screamed, "Get the Jew! Kill the Jew!"

There still is the suit against Kings County Hospital whose staff the family accuses of negligence in not noticing a stab wound in their son's back that bled for hours before he died.

Two other plaintiffs in the lawsuit, Isaac Biton and his son, Yechial, settled on their own several months ago for a total of \$200,000.

MAZON: A Jewish Response to Hunger

This Passover, let one who is hungry enter and eat.

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Today there is no parting of the waters; no miracles. Just a real need to provide to those among us who are so poor and hungry. It is true, "there is no Torah without bread" — no learning, no warmth, no safety, and very little decency.

The fifth question becomes an important and life-giving request. We ask you to contribute to **MAZON: A Jewish Response to Hunger** the amount of money that you would have spent to feed one additional guest at your Seder table. **MAZON** will see that the tradition of "feeding the hungry" is fulfilled. As the poor are fulfilled, so, too, will you be.

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YOUR NAME

By David L. Gold
Installment No. 422

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

All in just seven letters

If Jews find "coded messages" in the Pentateuch or someplace else in the Jewish Bible, non-Jews will learn the tricks of the trade and soon we'll be flooded with more "messages" than Western Union has ever delivered telegrams.

Since **yeshu** (the Hebrew for 'Jesus') is only three letters (yod shin vav), how easy it would probably be to "find" those letters in the grids and, nearby, some other part or parts of a "message."

Sure enough, the grid which appears as Figure 1 on page 430 of the article which gave Mr. Drosnin the idea for his book (Doron Witztum, Eliyahu Rips, and Yoav Rosenberg's "Equidistant Letter Sequences in the Book of Genesis," *Statistical Science*, vol. 9, no. 3, 1994, pp. 429-438) contains five contiguous letters arranged in this way: on one line are two contiguous letters which, from right to left, are vav and yod; on the line immediately below are three contiguous letters which, from right to left, are yod, ayin, and shin. The vav of the upper line is directly above the yod of the line below it; and the yod of the upper line is directly above the ayin of the line below it; that is, only the shin of the lower line has no letter above it that we will need.

Now we take one yod, the shin, and the vav to form **yeshu** and we take the second yod, the shin again, and the ayin to form **yeshu**, which is the Hebrew for 'deliverance, salvation'.

See the "profundity" of the link? Not only are all the letters contiguous (no Drosninesque "creative" skipping of letters or lines here), but the shin, which is the MIDDLE letter of BOTH **yeshu** and **yeshu**, is also the letter which links (because we use it TWICE) the two parts of the "message."

So now we finally know — Jesus is salvation — and we can all proceed forthwith to the baptismal font. Ah, the wonders of just five letters! And if you'll allow me to be "creative" by skipping a letter (as Mr. Drosnin often does), we can extract an even "profounder message": starting with the shin, we move diagonally toward the upper left, skipping the first letter (pe) and taking the next two (dalet and yod). Shin, dalet, and yod spell Hebrew **shaday** 'Almighty, All-Powerful', one of the epithets of God (though the letters also spell **shedi** 'my devil', **sheday** 'my devils', **shadi** 'my breast', **shaday** 'my breasts', and other words, but, hey, this is a family newspaper, so let's keep it clean).

Notice, then, that we have three words, each consisting of three letters, the whole message being that Jesus, who is Salvation, is the Almighty. What better proof of the Trinity could one hope for than three three-letter words? And not only that — the total number of letters is seven, which is a "magic" number. What a handsome profit on our investment of a mere seven letters it!

After making those startling discoveries, I applied to "Aish Hatorah" for an appointment as junior codes lecturer (being a mere novice at this parlor game, I dare not covet a senior position until mastering the finer points of hocus-pocus).

Will Jews who believe fervently in "the Bible code" accept the "message" I have just found? Or do they receive only those "encoded messages" they want to see? So far, I've gotten two (the other is **kol yisrael shikol** 'all Israel has borne a stillborn child' or 'all Israel bore a stillborn child' or 'all Israel has borne stillborn children' or 'all Israel bore stillborn children'). I'll look

HEAR O ISRAEL

My annual concert

By MORTON GOLD

The column I write today is a personal one, yet one that I would like to share with my readers.

I live in a community that



is described as a "city" in Vermont, and by Vermont reckoning surely is one.

In the larger and more heavily populated states that nomenclature would be open to question. Yet this area, which our mayor once characterized as "poverty with a view" goes to the heart of my thinking and approach to things. As many of you now know, I have presented a concert of my own music at the Jewish Center in Rutland; this year will be my eleventh. Since I have given enthusiastic reviews of my efforts in the past which probably warranted the description of being "immodest" even though I believed them to be truthful, I will write this article BEFORE my concert and try to share with my readers what a program of this scope really entails.

Even though it is now mid-March, the genesis of my travels began last September, and the first problem was securing a date. (March 29th). It could not be too late, conflict with Pesach (or Palm or Easter Sunday), the Rummage Sale, or with various music festivals, school vacation, and so on. Then I had to clear the

date with all the participants and also secure a commitment from them. Then I had to make certain that the gentleman who was my soloist last year and who told me he would be happy to do so again, would really be available this year. I am referring to Wayne Hobbs, tenor, currently a graduate student at McGill. Mr. Hobbs was recently engaged to sing three roles in Germany later this spring and this was really a very close call for me.

Mr. Hobbs is really ready for the big time and lacks only some more experience and press releases. Vocally he is ready now!

Next, I had to find someone to play my newly composed violin sonata written last summer. What is the problem you may ask... just hire someone. Please be patient and let me explain. In any urban or metropolitan area that may be the only way to go. People in all walks of life rightfully expect to be paid for their efforts, especially if the work they do involves any kind of training. Even in rural New England this is so. The catch is that I do not have deep pockets or any source of funding to pay anyone for anything.

What I do have is the respect of many people for what I do and have done previously. The Center allows me to use its social hall for the concert, has printed flyers and programs. The good ladies of the Sisterhood have prepared what may be accurately described as delicious pastries for a post concert reception.

The intermediate school across the street has lent me risers and a local piano-tech-

nician has lent me (gratis) a concert grand which he delivered himself. This kind of thing simply does not occur elsewhere or, if it does, it is indeed very rare these days. A local school teacher agreed to perform my sonata and has devoted herself to giving many months of study and rehearsal in order to play it well, also gratis. In my choir are a husband/wife Lutheran ministers, several school teachers and even some plain folks! The pastor of one of the churches lent me the use of the church for rehearsals, including light and heat.

These choral rehearsals started the second Sunday in January and have continued for each Sunday thereafter. This is all the more remarkable when one realizes that many of these people work during the week and are members of various choirs which have services Sunday morning. Attendance at rehearsals has run close to 100 percent all of the time.

Did I mention that only one of the singers is Jewish and that none of these people asked or expected to be paid? Not even a single complaint for singing an extended work in Hebrew.

I am not considered to be a slouch as a conductor so I must tell my readers that the quality of the singers in my choir range from good to excellent. (Why didn't I use more Jewish singers is a subject for another column. Suffice it to say that I needed people accustomed to choral singing and who weren't prima donnas, and who could also sing in tune.)

As for the program itself, the music ranged from works composed as early as 1956 to the present. The first selection is a setting of Shalom Aleychem which I arranged last year but originally composed four years ago. It was performed for mixed choir, cantor and organ recently at the Park Avenue Synagogue in New York with Cantor David Lefkowitz as the soloist. The next selection is a setting of an extended poem by the late Harry H. Fein of Boston called "Embracing G-d" from a larger work called "A Song At Eventide." I composed this in 1956 with Mr.

Continued on page 14

for more after my appointment and, free of charge, pass on to you any stock-market tips that come up.

Seriously now, notice how faithfully I have followed the Bible-"decoders" method: not only do they manipulate the "original" (?) text of "the Bible" by skipping letters but then, if necessary, they manipulate the manipulated text. Thus, the first manipulation in this instance was the skipping of a certain number of letters of the "original" text in order to obtain the grid in Figure 1. If as a result of that manipulation you see an immediate "message" (a sequence of contiguous letters spelling out certain words), fine. If not, you manipulate the grid further by again skipping letters (as I did when skipping the letter pe in order to derive the word **shaday**) or by rearranging them or by both skipping and rearranging them (as Mr. Drosnin does).

Wouldn't you call that a parlor game rather than scholarship?

Next week: the scholar and the dabbler contrasted.

Israel no safe haven

By JUDY CARR

When I was a girl growing up in post-war England, my Jewish family looked on America with horror. In America, murders took place all the time, everywhere. When I innocently expressed a desire to go to America, I was told that as soon as I landed on American soil I would be involved in a murder and dragged off to jail as a witness.

However, when I wanted to come to Israel, my family agreed without question. In Israel there were all those nice good Hadassah women ready to help you. In Israel Judy could not go wrong. Israel was the place for a nice Jewish girl, where Judy would meet a nice Jewish boy.

If only my family knew what Judy got into in Israel — though on second thought, perhaps it is as well that they never found out.

Those nice Jewish boys are out to steal all you have, run off with a girl's money, promise marriage — and then the wife turns up with a bundle of children.

There was the family who congratulated themselves that their daughter was marrying into one of the best families in Israel. Related to a cabinet minister, no less. Two weeks after the palatial wedding, the boy skipped off with another woman and took with him all the wedding presents.

However, let us get back to the juicy subject of murder, that happens often enough in Israel now, though I have never yet been dragged off to jail and kept to witness. Fresh murders pop up in the news all the time here. A pupil murders his teacher at a Hadassah school, two women bank clerks bump off a woman whose account they embezzled. The latest is said to be a woman who hired a gangster to kill her unfaithful husband. She paid him a wad of dollars, it is said, and he promised to do the deed. And keep quiet. But he thought better of it and went to the police.

Can you compete with all this in Indianapolis, readers of *The Jewish Post*? When was the last time you had such happenings in a high school where you hail from? Poor old Indianapolis, haven't you made headlines yet?

In case you were thinking of sending your kid off to Israel to get a solid grounding in Judaism and get hold of that idealistic way of life over here, let me tell you that ideals are not dead in Israel. People volunteer, soldiers sacrifice their lives in the army, many of us selflessly help others. As always, there are many different sides to life in Israel and most countries.

But if you think of Israel as a place for your dear little daughter to settle down and lead a cozy life, I would bet that your sweetie, once she gets over here, will do just the opposite.

That nice Jewish boy, that announcement in the match column of your local Jewish paper; that is Indianapolis, not Tel Aviv.

Am I, heaven forbid, advising against aliyah? Are you running to your shaliach with this paper in your hand?

Ask him to deny it if he can. Unless he is very naive and knows nothing of Israeli life, he will be forced to acknowledge the truth of all this. As to the decision you make about your kids' future in Israel, that is entirely up to you.

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Quotation of the week

This summer, about 8,000 Reform young people participated in our camping and Israel programs. These are wonderful kids, extraordinary in every way. They love Israel, care about Judaism, serve their communities, and are capable of incredible acts of selflessness and kindness.

But when it comes to their personal lives, many of them are morally confused and adrift.

Examples are not difficult to find. A few years ago, the hotels in downtown Toronto refused to book bar or bat mitzvah receptions unless the families provided private security guards. The reason? Without the presence of full-time guards, the kids — our kids — were physically destroying the hotel facilities.

After reviewing reports from this past summer, I will not tell you that we have lots of Reform Jewish youngsters who are drug addicts and alcoholics, overly pierced and sexually indiscriminate. But we have our share. Jewish exceptionalism has collapsed under the weight of a hedonistic quest for stimulation that has trivialized Judaism's traditional reverence for the holy.

We should not be surprised. Never in history have our children been exposed so early to cultural messages that glamorize sex, violence, possessions, and alcohol. Certain prominent aspects of our culture are so pagan and immoral as to exceed even the farthest boundaries of the acceptable.

Even our young people who want to obey the rules just don't know anymore what the rules are. The rights and wrongs of sex and morality have become a blurred mist, an ever-changing set of accommodations to passing fashion.

Our task as Reform Jews is to offer a rebuttal to moral collapse by creating for our children a sense of community, civility, and hope. We need to offer them the frame of a moral order rooted in a liberal vision of Torah, which means rules that make sense and help them to stand against the flood of their own incoherent desires. We need to explain to them in the clearest way possible that sexual promiscuity and infidelity are an affront to Torah's reverence for life and are certain to bring misery to them and to those whom they love.

Many of our young people are looking for direction. They are desperate for it, in fact. And if we do not give it to them, we undermine our essential message that Reform Jews take Judaism seriously in every aspect of their lives.

Judaism does not promise us eternal youth. It does not offer us an everlasting orgy. But it is endlessly rich in insights about the meaning of our lives, our hopes for intimacy, and the rewards of mature sexuality.

Building on this foundation, the time has come to speak clearly of our expectations, ground them in our highest moral aspirations, and hold out to our children the challenge of Judaism's eternal ideals. — Rabbi Eric H. Yoffie, president, UAHC.

GUTMANN ON ART

Rabbi, cantor, mohel, shohet

By JOSEPH GUTMANN

KEHILLAT HA-KODESH, CREATING THE SACRED COMMUNITY. THE ROLE OF THE RABBI, CANTOR, MOHEL AND SHOHEIT IN



JEWISH COMMUNAL LIFE is a beautiful catalog of an exhibition held at the Library of the Jewish Theological Seminary of America in New York City. The purpose of the exhibit was to enable the public to view the vast treasures housed in the seminary library through the work of the four functionaries who are responsible for fulfilling the essential tasks of a Jewish community.

The section devoted to the rabbi includes an ornately decorated rabbinic ordination certificate granted to Judah ben Eliezer Briel in 1677 Venice. The handwritten sermons of Hirschel Levin preached in the Great Synagogue of London from 1756-63 are on display. An etching of Gustave Levy, who was elevated to the office of chief rabbi of France in 1889, is included. He is shown wearing a clerical robe, white bands and girdle, all of which were worn by contemporary Christian clergy and adapted by the rabbinical profession in 1856. A tallit covers his entire attire. The section on the Cantor describes how the Cantor's role as the transmitter of the

congregation's prayers to God originated in the early Middle Ages. According to the Shulhan Arukh a cantor ought to be modest, free of sin and should possess a pleasant and sweet voice. In small European communities, he frequently served also as shohet, mohel and teacher.

"A Pleasing Aroma," a handsome printed edition by Cantor Joel Ben Eliezer of Fuerth, Germany, 1772, is shown, as is the *Zemiroi Israel*, Religious Chants of Israel (published in Paris, 1847) by the well-known Cantor Samuel Naumbourg, who was chief cantor of Paris.

The mohel was obligated to review the laws and prayers of the circumcision ceremony. These were assembled in mohel books which frequently also recorded circumcisions performed. Such books are extant, some of which are splendidly illuminated.

From Italy, we have a decorated plaque from a fraternity of members of the circumcision society. These members served as sandakim (godfathers) to sons whose families could not afford payment for the circumcision ceremony. From Barbados, West Indies, an illustrated manuscript of blessings for the circumcision, dating 1794, has survived.

The shohet was given a shehitah kabbalah (license) to practice.

From 1772 Mantua, we have such a license in the exhibit, elaborately decorated like a wedding contract. Also from Mantua, Italy, is an unusual shohet license granted to a woman in 1614.

Israel concerned if U.S. makes demands

JERUSALEM — The concern that the U.S. might make demands on Israel for concessions of territory on the West Bank has evaporated although no progress has been made in getting the stalled peace process moving again.

Meanwhile Dennis Ross, is scheduled to return to the Middle East, where he hopes to "finalize" American ideas to revive the dormant talks.

Israel has rejected the U.S. proposal for additional withdrawal of 13 percent of the West Bank in return for Palestinian steps on security.

At the weekly session of the Cabinet Israel said the reported American proposal for breaking the deadlocked negotiations was unacceptable and damaging to Israel's security interests. Cabinet Secretary Danny Naveh told reporters that Israel alone would "determine the security requirements and scope of the deployment."

Where we should go from here

By RABBI ALLEN J. FREEHLING

From the moment when the modern State of Israel came into being 50 years ago under the guidance of David Ben Gurion and certainly to this very day, there has always been an ever-widening gap separating that nation's very large number of Jewish secularists and that country's small but assertive group of Orthodox rabbis and their zealous disciples.



Freehling

This imbalanced split has caused a divisive tension that has proved to be both unrelenting and self-destructive. And, the very nature of coalition politics has kept this matter a constant reality in the life of most Israelis; they have been adversely affected by the extraordinary political power exercised by the Orthodox rabbinate. Always in a pivotal position to topple any and every sitting government, these ultra-traditionalists have maintained strategic places in each prime minister's cabinet, and they have been given governmental authority in matters that affect not just the life of Israel's religionists, but the entire population of that country.

And, even all of this has not been enough to satisfy them, because the obvious goal of that nation's Orthodox rabbinate is to turn their country into a theocracy in which only like-minded ultra-observant people are to be welcome and made comfortable, while everyone else is to be treated as an unwanted outsider.

It's especially under these circumstances that Jewish men, women and children, who have migrated from other places, have run into serious problems.

While the government of Israel has been quick to mount courageous rescue operations whenever Jews anywhere have been at risk — those who lived and were being tormented in certain Arab countries, in the former Soviet Union and in Ethiopia, for example — upon their arrival, these newcomers have encountered challenges and outright opposition from the ultra-Orthodox. These rabbis have questioned most immigrants' religious identity, and they have attempted to force them to forsake their own belief systems and folkways, even if that has meant that they have had to give up their integrity, just to find a semblance of contentment in their new surroundings.

And, the increasing presence of non-Orthodox Israeli rabbis, who have been ordained by both the Conservative and Reform Movements there, has ratcheted up the tension between traditionalists and those whom they depict as their dangerous and heathen-like adversaries.

While not yet in huge numbers, non-Orthodox synagogues are flourishing, their educational and cultural programs are expanding, and the two Movements' outreach to secularists has intensified. Our Reform and Conservative rabbinic colleagues have sought permission to officiate at weddings and funerals, as well as during those rituals when former non-Jews have been consecrated as Jews-by-Choice. But, their requests have always been denied by every minister of Religious Affairs, who has been under the thumb of the Orthodox rabbinate.

Furthermore, representatives of these non-Orthodox entities have wanted to serve on community councils, but to no avail.

In all of these instances, the traditional rabbinate has unilaterally turned its back on those who have tried to make these inroads, and the stresses being experienced on one set of rabbis or the other have increased. More and more, the sound and fury in Israel and here in America is pulling Jews apart; it has become deafening and very insulting.

Lately, there has been an effort to lower the decibels and to achieve a compromise in Israel, in hopes that the questions, "Who is a Jew?" and "Who is a rabbi?" might become moot. But, as of mid-February that endeavor is now in total shambles.

Israel's chief rabbinate has ruled out any possibility of cooperation with Judaism's non-Orthodox branches in dealing with conversions and other life-cycle rituals. And, they remain adamant in refusing to allow any Reform or Conservative Jew to serve on community councils throughout the land. In turn, Reform and Conservative spokesmen have declared that this rejection is really a "declaration of war" between them and their Orthodox antagonists.

The Chief Rabbinic Council accuses us of "trying to shake the foundations of the Jewish religion and attempting to implant in the heart of Israel deviation and the turning away from accepted tradition." Thus, it's no surprise that they say: "One cannot consider establishing a joint institute with them (with us)."

In response, spokesmen for our side have lamented: "The Council's action is a slap in the face to world Jewry. It prefers to exploit and to expand its attempted monopoly over religious life in Israel, rather than to choose a course of dialogue and cooperation with the non-Orthodox streams of Judaism. We were willing to make great sacrifices for the sake of Jewish unity; now it seems as if we have no negotiating partner. The Chief Rabbinate's inflexible and antiquated attitude is yet another attempt to reinforce its stranglehold on the shaping of Israeli society."

Caught in the crossfire is Prime Minister Benjamin Netanyahu, who emotionally leans toward the traditionalists and politically must side with Israel's Orthodox leadership. Thus, he declared — in a very problematic and mysterious statement — that the chief rabbinate's rejection of a compromise somehow "promotes a national consensus among the Jewish people and the State of Israel, for which all of us are striving." How he reached that strange conclusion defies all logic!

Meanwhile, the Conservative and Reform Movements have indicated that their months-long hiatus is now over and that they will immediately turn to Israel's courts for relief. There is every reason to believe that our position will be vindicated. Then, the Knesset — as a result of certain political realities — will be asked to invalidate those court decisions.

A majority of the legislators have signaled that they will vote not to overturn the courts' rulings. The Orthodox rabbinate will become further enraged, and that will drive an even deeper wedge into the very heart of Jewish unity.

So, where do we go from here?

We do have some options to exercise in the midst of this deplorable and divisive situation.

The first thing, which we need to remember, is that the Israeli population is not a monolith. I am convinced that ultimately the Orthodox will not have an exclusive hold on the destiny of those who live there. The fresh air of democracy cannot be forever stifled!

Along with a few other Reform rabbis, I met with a delegation of Knesset members here in Los Angeles recently. They were astounded that this issue of religious pluralism is uppermost in the mind of every American Jewish leader with whom they have been in dialogue as they have traveled from coast to coast. As a result of these intense discussions, they are now considering this matter very seriously. And, this tells me that it's essential that we communicate our concerns to every person who sits in that great Parliament, letting those men and women know that in jeopardy as never before is our ability to hold together the Jewish people as one world-wide being. But, by their remaining steadfast in the face of an Orthodox onslaught, they have the ability to enhance the lives of their constituents while magnifying the grandeur of the collective Jewish people everywhere.

While Israel is essentially a secular state, if the striving for spirituality is now a global phenomenon, then we have to provide that nation's Progressive Religious Movement with the means to create a Liberal Judaism which will respond to more Israelis' growing spiritual hunger, while being certain that this effort will always reflect that country's unique characteristics and not merely evolve as a mirror-image of our own American Reform experience.

So, young Israeli men and women need to be encouraged to study at our seminary in Jerusalem, as they prepare themselves to be engaged in life-long careers in the rabbinate, in religious education and in professional communal leadership.

We need to stop making threats, screaming that we'll withhold financial support of Israel's institutions, if some government fails to diminish the stranglehold which the Orthodox rabbinate applies when it is allowed to direct the policy-making decisions of a particular administration.

Instead, we should prudently fund any programs that do not

specifically benefit the ultra-Orthodox. We must continually give evidence that we do accept the responsibility of being the champions of those efforts which promote our own (and Conservative Judaism's) movement, as well as programs that will further the cause of religious diversity in Israel.

I want you to know that there is a small but potentially powerful group of non-aligned Israeli leaders who are now determined to dramatically limit the political power of the Orthodox rabbinate by changing the way members of the Knesset are elected.

From the inception of the State, before every election each party has created a slate, and then seats in the Parliament have been filled on a proportional basis depending on the percentage of the whole every party accumulates at the polls. Under these circumstances, it's all but impossible for one party to garner a majority, so it's been necessary for a coalition to be formed after every election.

Then the religious parties — controlled by the Orthodox rabbinate — have offered to be part of these coalitions, but they have extracted a heavy price for their place at the cabinet table.

To break out of this stifling situation, there is a motion, which is gaining momentum: it would have Israelis elect Knesset members just as we choose those who serve in our own House of Representatives; i.e., candidates would be elected within districts of equal population size. Were that to happen, it's estimated that less than a half-dozen members of the Israel Parliament would then be chosen to represent that nation's religious right.

From then on, there is every reason to believe that many a special interest minority party would disappear and most Israelis would find themselves backing no more than two major parties, one of which would gain majority control over a non-coalition government after each election. This would totally depend on the will of the voters.

For 50 years, as a result of the determination of Israel's Orthodox rabbinate to control the essential quality of life in that nation, there has been mean-spirited chaos and confusion.

Governments have been held hostage and the spiritual needs of the vast majority of Israelis have been ignored.

The Reform and Conservative Movements have gained a bridgehead, and their efforts are beginning to attract increasing numbers of adherents.

This has infuriated the Orthodox rabbinate which wants to have a monopolistic hold on the life of every Israeli.

In an attempt to calm the rhetoric and to close the gap between traditionalists and non-traditionalists over certain religious rights and rabbinic prerogatives, months have been dedicated to seeking a compromise.

It's now dead-on-arrival, because of Orthodox stubbornness.

Those rabbis may now believe that they have won a stunning victory, but it will fail to materialize, if we remain steadfast in our efforts.

Ours is the task to continually keep alive the spirit of democracy within the religious life of every Israeli, and to encourage them to refuse to render unto the Orthodox rabbinate the authority it is desperate to achieve.

May we prove to be worthy to bear this responsibility in the days ahead.

DIGEST OF THE YIDDISH PRESS YAACOV'S WORLD

Judaism lives in Vilna

By RABBI SAMUEL SILVER

The city of Vilna, now called Vilnius, in Lithuania, was once replete with Jewish activities. But the Holocaust depleted it. But at the local



university, Jewish studies have been resumed.

Responsible for that upsurge is Prof. Meir Shub, whose major field is philosophy. However, he developed an interest in Jewish culture and in Yiddish, and got the OK to create a department of Jewish studies. Many students take the courses he gives, and he now has an assistant. In the *Forward*, Shub sounds a plea for books and tapes in Yiddish. He could also use Yiddish typewriters, fax machines and computers. He would also appreciate financial help from donors or foundations. Those interested can address him at the University of Vilnius, Universiteto 3, Vilnius, 2734, Lithuania.

Identity turnabout

During the Communist regime, Jews in Russia were often addressed as "Jews." The anti-Semites wouldn't call them Russians. Then, of course, many of them immigrated to Israel. But in Israel many of them are called "Russians." Some have said, "All the time I was in Russia I was called Jew. Now that I'm in Israel, finally, I'm a Russian." (Abraham Solomonik, in the *Forward*).

Bis 120 achieved

Along with celebrating its 50th, Israel is celebrating the 120th birthday of its first moshav, Petach Tikvah. It was in 1878 that three Orthodox Jews bought some acreage from Greek owners and decided they would start an agricultural colony there. Easy it wasn't. The land was swampy and malaria-stricken.

In fact, a Greek scientist went to the area with the three

founders and told them there wasn't a chance that the land could ever be cultivated. There wasn't a bird in sight, and that made the scientist feel that the air was polluted.

The three pioneers weren't daunted, but decided to go ahead with their effort. The three were Moses Solomon, David Guttman, and Yehoshua Stampfer.

The name is from the book of Hosea (2:17): "There I will restore the vineyards and turn the valley of trouble into the Gateway (Petach) of Tikvah (Hope)." After a small start, the colonists almost gave up when malaria struck hard. Other problems were Arab raids and the opposition of Turkish officials. But the group persisted, and the colony grew.

Today it is the fourth largest city of Israel and the population includes progeny of the three indomitable founders. (Rabbi Aaron Ben Zion Shurin, the *Forward*).

Changing of names

David Ben-Gurion wouldn't let anyone in his cabinet unless he had a Jewish last name. If his or her name had a European tinge it had to be Israelized.

He was Green in Russia; in Israel he became Ben-Gurion, "the son of a lion." Meyerson became Meir, "light-giver." Chertok became Sharett, "minister." Rubashov became Shazar, and Skolnick became Eshkol. Other name changes: Chachkes into Agnon, Berlin into Bar-Ilan, etc.

The only one who resisted Ben-Gurion's demand was Chaim Weitzmann who held on to his name; he didn't care much for Ben-Gurion anyhow. In the *Forward*, Miriam Shmulevitch-Hoffman writes that some Israelis who had altered their names (with prefixes like Bar, "son of," and Har, "hill of," are now reverting to their former European names.

The changes are reminiscent of the Anglicization of Schoenberg into Belmont and the Frenchification of Goldberg into Montor. One Israeli who changed his name was Fishman. What do you with Fishman? Well, fish

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By YAACOV LURIA

Though I know Jews who insist that they have never been inside a synagogue, I know of none who admit to never having been at a seder.



Prayer, apparently, is more resistable than the Passover feast. If this is true, the most universal Jewish book is neither the *siddur* nor the *Humash*, but the *Haggadah*. This may be why so many attempts have been made to rewrite this little book.

The usual criticism of the *Haggadah* is that it is outdated and not relevant to our time. So how do you modernize? Well, you can substitute something else: readings from Sholem Aleichem or the seder scene from *Marjorie Morningstar*, for example. In secular kibbutzim in Israel, on the night of the first seder the Exodus is made into a big dramatic production with music and dance. Some years ago Arthur Waskow wrote *A Radical Haggadah for Passover* which featured quotations from "Rabbi" Henry Thoreau and *Shofet* (judge) Eldridge Cleaver.

The Talmud tells us that eating matzo right before the seder is like enjoying the privileges of a husband before the wedding night. Ordinarily, I extend that principle to the reading of the *Haggadah* at any time except seder nights. This year I decided to preview the *Haggadah* to see whether, in a non-seder setting, Goomstein's Rule applied to it. Professor Sigismund Goomstein, you may recall, crowned his brilliant career as a philosopher with this aphorism: "Everything traditional is not bad; if it's good, let it alone." I was prepared to throw the *Haggadah* to the revisionists if it scored low on the Goomstein index.

Fortunately, I have a colossal collection of *Haggadot*, almost all of them gifts from advertisers. It is possible to wear out a *Haggadah* every

year without ever having to buy a new one. People sell you everything else, but a *Haggadah* they thrust upon you for free. Wine merchants, Hebrew Book stores, coffee companies and old age homes all want their names remembered on a night of good food, good wine, and good feeling.

The oldest *Haggadah* in my hoard I inherited from my father. It is no longer a functioning *Haggadah*, since not only its cover but many of its yellowed and crumbling pages are gone. Its English is stilted, its illustrations are copied from crude but very graphic medieval wood cuts. Even a half century ago, my father's *Haggadah* had the quality of an antique grandfather clock. As I look at it today, this *Haggadah* recalls the seder nights of my youngest years.

Curiously, neither the old-fashioned words nor pictures bothered me as a child. The reason the youngest child at the table asks the Four Questions, our Sages tell us, is that the reading of the *Haggadah* is for the benefit of the young. If that is so, my father's *Haggadah* was marvelously effective. In the course of a few years I developed a friendly feeling toward it; I looked forward to seeing it again each year.

The pundits would say I experienced the "pleasure of recognition," especially since I knew many of the incidents and characters in the story from my Bible study in Talmud Torah. Since I couldn't quite identify with my movie cowboy hero, Tom Mix, who was a goy, I felt good at least to be a descendant of good

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MISCONCEPTIONS

Shadkhan not outmoded

By RABBI REUVEN BULKA

Misconception: Matchmaking is an archaic way to bring couples together.

In this age of computer dating, one of the more so-



phisticated ways of introducing men and women, the old-style shadkhan (matchmaker) seems to be in trouble. After all, how can one compete with modern technology and psychological expertise? However, it should be realized that the shadkhan does not impose; the shadkhan proposes. The shadkhan's methods may be scientifically less precise, but this does not mean that they are any less accurate.

In this process of matchmaking, primary emphasis is placed on the families involved, their traditions,

their genealogy, their affirmations. Obviously, the personalities of the prospective bride and groom are of overwhelming importance, including their values and their characters.

Ideally, the shadkhan is concerned not only with present compatibility, but with long-range sharing of destiny. This is so vital in marriage, but it is an intangible that escapes many a computer matchmaker.

This is not to suggest that there are no abuses in the shadkhan "industry." Probably the greatest problem within the shadkhan system is that too often the information provided, whether first- or secondhand, is not on the level. In the rush to marry, there are some who would distort the truth. In the end, this is a favor to no one, least of all the couple, who are unsuspecting victims of the false information.

With all the problems, the basic thrust and approach within the shadkhan system is arguably superior to technological matchmaking.

ISRAEL: AS I SEE IT

Price of peace is too high

By SAMSON KRUPNICK

The month of Nissan is most significant. It is the beginning of our monthly calendar and the month of liberation of our people from serv-



dom in Egypt to freedom and the march toward the Holy Land promised to our forefathers. The highlight of the celebration of the Holiday of Passover is the Seder with the appropriate symbols bringing both to young and old in a visual manner the terrible suffering of our people climaxed by the victorious exodus, the splitting of the Red Sea and the receiving of the Torah at Mount Sinai as God's chosen people.

We chant the Halle. We taste the various portions of bitter herbs and relate the experiences of our people in Egypt. We bless the Almighty for their liberation. The essence of the Seder is to meet the requirement that one must feel that he personally was part of this miraculous national experience.

Hence, virtually all Israelis are involved in the various phases of the holiday. The "maot chitim" campaign provides additional funds for the purchase of the Pesach supplies and to make them available to all, the needy, the aged, the sick and any one who applies to the many organizations who were happy to provide Passover packages. The army chief chaplain and staff were busy "kashering" all the necessary equipment to assure a kosher Pesach to the army personnel. In addition, arrangements were made for s'dorim throughout the army camps. Truly Israelis were occupied with their most popular holiday, wherein some 98 percent of them participate in some Seder.

At this inopportune time, President Bill Clinton apparently decided to exert pressure upon Prime Minister Binyamin Netanyahu to agree to make another redeployment of troops and to transfer

13.1 percent of area C to the Palestine Authority. Special envoy Dennis Ross arrived and began a shuttle diplomacy between Arafat, Netanyahu and Mubarak in Egypt. After several days of marathon discussions, Ross learned that the threat of an independent "American Plan" to be imposed upon the two partners was ineffective. A prodding by Secretary Madeleine Albright through Jewish leaders in the United States with a veiled threat that the United States might abandon the entire peace process produced resentment both in Israel and in the United States.

Rumors persisted that Netanyahu had already

Netanyahu was that redeployment and land transfers would be in stages with reciprocity required all along the way.

It was pointed out that the Hebron redeployment involved written commitments by Arafat which he has ignored completely to date. It was added that the agreement was that Israel would be the sole judge of its security needs and it alone could determine the location and size of areas to transfer to the Palestine Authority. This decision was confirmed in writing by Secretary Warren Christopher. Minister Arik Sharon insisted that a 9 percent transfer of area C was the maximum allow-

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agreed to an 11 percent transfer from area C to the Palestine Authority. Rumors also had it that there was to be an additional transfer of 14 percent of area B (under the Israeli army control) to area A (entirely under the Palestine Authority). Heated arguments followed.

"You are giving away over 50 percent and getting nothing in return, but empty promises from Arafat," complained coalition members. The cautious reply by

able. More would endanger our security.

At the moment, reciprocity is the stumbling block. Arafat refuses or delays his change of the Covenant calling for Israel's destruction; refuses to take serious measures against the Hamas and Jihad terror organizations; refuses to reduce his "police" force to the agreed number; continues a violent propaganda anti-Israel campaign etc., etc. He relies thoroughly upon American

Continued on next page

POSTMARK ISRAEL

Knesset rejects amnesty call

Several weeks ago, in this corner, we commented on the suggestion being made that in celebration of Israel's Jubilee, a general amnesty should be declared, and large numbers of prisoners who had been convicted of relatively light crimes, should be freed from prison. As readers may have learned from news reports, the Knesset rejected three proposed bills on the subject by votes of 53 to 22, 53 to 30 and 48 to 34.

The acute observer will find much of interest in the discussion from the floor and how the results were achieved. All members of the Shas party who were present, eight in number, voted full force for all three bills. Party leader Aryeh Deri was absent. He was to have been a major beneficiary of the amnesty, which would have cancelled the ongoing trial against him for fraud and other serious charges. The Likud party afforded its members freedom of vote, and all but a few were opposed to the amnesty, a result which may yet call into question Shas support of the Netanyahu coalition.

The Labor party, on the other hand, laid down the rule that all its members must be bound by party discipline and voted against the bills. Two of them broke discipline and voted in favor, leading many to wonder exactly who were their friends in jail whom they wanted to spring.

The debate that preceded the votes followed expected lines. Those in opposition warned that a mass release would flood the streets with petty criminals. It was noted that after the amnesty following the Six-Day War, the majority of those set free were soon back in jail again for further offenses.

The Minister of Justice was particularly emphatic in his opposition. All the condemned persons had been given their day in court, and their guilt had been adjudged by the courts in accordance with law and justice. What was now proposed, he said, was that the legislative branch of government was seeking to overrule the judicial branch, an unthinkable violation of the division of authority in government.

Advocates of the amnesty insisted that practically all of those to benefit were first time offenders, and not hardened criminals. A large number had been convicted on drug charges. Society should be more interested in rehabilitating them than in keeping them under lock and key. Reference was also made to the traditional Jewish trait of mercy.

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SOCIAL CALENDAR

By Jean Herschaft

In 1991 at the Jabotinsky Award ceremonies a 32-year-old rabbi was the youngest recipient ever of that award. He is **Rabbi Marc Schneier**. It was at the Metropolitan Museum's Dundar Mammoth Hall.

Several years later, shortly before the Passover holidays, the founder and still president of the Foundation for Ethnic Understanding hosted a luncheon to join Arabic youngsters and Jewish Yeshiva students, 10 and under, to break bread together and perhaps break the cycle of enmity that was swallowing the youngsters, as their folks, in the Middle East. The host: **Rabbi Marc Schneier**. The place, a cozy kosher restaurant called "Mendy's."

I was privileged to attend both; chronicle both. On March 23 last, Rabbi Marc Schneier had reached the pinnacle: becoming the 54th president, at age 39 — the youngest, of The New York Board of Rabbis. To make that affair a crown of ecumenical gems, **Cardinal John Patrick O'Connor** was the speaker.

I was not there due to personal family loss. Several days later, therefore, I interviewed the rabbi by telephone.

"What are your immediate plans for the board?" (It was founded with six rabbis in 1881 and now was 800 members of



John Cardinal O'Connor and Rabbi Marc Schneier at the Installation Ceremony on March 30, 1998.

the four main denominations of Judaism.)

"Since the Synagogue Council of America folded, we are the only religious organization in the country from all four of the main branches of Judaism," Schneier said.

His goal here is to make the board the model for umbrella coalitions of rabbis, not only in the U.S., where there are already boards in 19 states, also in Israel, which has nothing comparable to the American boards.

"I want us to become the bridge over troubled waters, on the national scale and in Israel," he says.

His Israeli path on that goal where schisms between the branches are deep and bitter, has been in its initial stages.

"We are proposing to establish in Israel an interdenominational board, one that has had **Netanyahu's** endorsement."

Schneier recently led a delegation of 12 rabbis — four from each of the main branches of Judaism — who testified at commission hearings on the Ne'eman report working toward a compromise of whether non-Orthodox rabbis would be recognized

Continued on page 14

Luria

Continued from page 10
guys like Abraham and Moses.

Seen through the eyes of children, the traditional seder is quite an event. So much movement, activity, audience involvement! Wine is drunk even by the children; strange food like grated apples and nuts soaked in spiced wine is eaten in bits, a broken matzo is hidden with a prize for the finder. Up from the table to wash one's hands, back to the table, leaning on pillows, covering and uncovering of plates, lifting of cups, bursts of singing! everything has a symbolic meaning which is never completely explained.

Take Elijah's cup, for example. Why is his cup filled and the door opened for him? Is he — or his ghost? — supposed to come and drink it up? Once the door is shut again, is he supposed to be inside with the family? Why doesn't he drink his wine? All of it is a mystery — chilling and delightful to children.

Then there's the mystery of the Four Questions. The youngest child at the table is often too young to know their meaning, but he loves the attention focused on him. It is he who opens the festivities! ("... and a little child shall lead them" — a prophecy fulfilled!) He is told, "Good boy! Fine job!" What for? — all he did was read and translate a few puzzling sentences. He gets an inkling of what it is all about when Papa says, "We were slaves to Pharaoh in Egypt." He knows Passover has something to do with that, but what this has to do with "all kinds of herbs dipped in salt water" eludes him. The connection will be made eventually, but the Haggadah is in no mood to hurry.

There were four pious rabbis in Bnei Brak who used to stay up all night to read the Haggadah, we are told. We will take time for a digression about the four types of sons.

It is the pictures of the classic Four which particularly intrigue children. My antique Haggadah shows the wise fellow as a bearded man in a kaffan whose right hand is lifted in a Talmudic gesture. The bad guy looks like a Greek or Roman soldier running into battle but stopping to smile for the photographer. The simpleton is a farm boy who leans on a broomstick with his head cocked to the side. The one "who wits not to ask" (as my prize Haggadah has it) wears a beanie and swats flies

between the palms of his hands. Vegetables in salt water, slaves in Egypt and four curious characters — the mystery deepens. It's almost as good as a Hitchcock movie.

Artists in our day agree on the identity of the Wise Son: He is a scholar, holding a Torah scroll or meditating over a Talmud volume. But with the other sons they allow their imaginations riotous play. The Evil Son, I see from my collection, can be a mad fellow slinging an axe, stamping on a Torah, or setting fire to the world represented as a globe. Sometimes he is a monocled dandy in a green Tyrolean hat who smokes a pipe, probably on Shabbat. The tam (low IQ type) in one version is drinking champagne and strumming a mandolin; in another, he is dressed in a plaid shirt, smokes a cigar and picks winners from a racing form. Sometimes he plays with building blocks and eats an ice cream cone (on Pesach?). The last son, who wits not, does nothing at all, just looks retarded.

An artist who does a Haggadah has a fun job: What dramatic material there is in baby Moses being discovered in the bullrushes. Pharaoh's overseers lashing the Israelites (in one drawing the Egyptians wear stormtrooper uniforms). Moses commanding Pharaoh to let his people go, the Egyptian hordes struggling in an angry sea.

I like particularly one version of the Marathon Four at Bnei Brak which shows them greeting the sunrise in a palm-fringed courtyard. One of them is wearing a kaffiya, the Arab headdress, a reminder

that Hebrews and Arabs were once, and may some day yet, be close to one another.

To give the seder contemporary appeal, some reformers have advocated building the ceremony around the Holocaust and the rebirth of Israel. But these two elements are already central in the Haggadah: Before the vivid account of the sufferings of the Israelites in Egypt, we come upon the verse: "For it was not one alone who rose against us to annihilate us, but in every generation there are those who rise against us to annihilate us." And what is the Exodus story if not the drama of the Jewish people struggling to return to its homeland? Even without the artist's sadistic stormtroopers and joyous halutzim the prophetic Haggadah tells it all.

In sum, what a gem the traditional Haggadah is! It combines story-telling and commentary, colorful ceremony and psalms, food and drink — and tops it all off with a charming folk song that begins with a little goat and ends with God. Those who want more than the Authorized Haggadah offers can add as much as they wish — more discussion, more Midrash, more song — and finish with a hora. But please, in the name of Professor Gloomstein, let the basic Haggadah be!

This good savant once said to a lady who added flour and raisins to her grandmother's recipe for gefilte fish: "Be careful! Or from first-rate gefilte fish you will make fifth-rate kugel yet."

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

Postmark

Continued from prev. page

The least extreme of the three proposals called only for setting up a committee to consider the matter, but the Knesset was in a negative mood, and this too was defeated.

That's not the end of the matter. The law gives President Ezer Weizman wide ranging powers of pardon, and he has already indicated that he will exercise that power discreetly, but to the full. — C.A.

Krupnick

Continued from prev. page
European and Arab pressure to get more land with a minimum of reciprocity.

From our conversations with Minister Arik Sharon and with Adviser to Netanyahu David Bar Ilan, the atmosphere does not ap-

pear optimistic. In this joyous period a more satisfactory arrangement would certainly be in order. The present prevailing price for peace is too high.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228 Israel.

WHAT I HAVE TO SAY

Arlene goes to the Oscars

By ARLENE PECK

There are definite perks to living in the land of movie stars and celebrities here, in Los Angeles. Last night was one of them. It was one of



those memorable evenings and I want to share it with you. The power of the press is awesome. It certainly helps in having a television talk show as I do to get into the "A" parties. However, it just seems so strange getting dressed at four-thirty in the afternoon to go to these events. I began the evening at the Hilton Hotel in Beverly Hills at a charity event which was sponsored by the AIDS Healthcare Foundation. They are the nation's largest HIV/AIDS care provider. I was glad that I was able to familiarize myself with some of the really good work that this organization does in the form of not-for-profit hospices and facilities to provide accommodations for those with AIDS. It was great and their sweetheart Public Relations director, Ged Kenslea who made it possible to have my name on "the list" has my gratitude.

I had a brief chance to speak with Renee Taylor who plays the mother on the television show, *The Nanny* and, her husband Joseph Bologna. I also had the opportunity to spend some time with Connie Stevens who was there to receive their Kenny Sacha Humanitarian Award. This was the third time I've had the pleasure of meeting her and each time I've walked away thinking what a nice lady she was. I told Ms. Stevens that I'd like to have her as a guest on my show and do something for the organization to give a little awareness and she said, "great." The food and the entertainment were fine. But, it wasn't fun to finally attend a function where the odds were all in my favor and no matter what, I couldn't get a date for the prom. Zillions of gorgeous men there and all of them were gay — sigh. I know, I know, but I'm not being

homophobic. When I go out with a man I want them looking at me, instead of each other. It's not easy being a sex goddess. Sad.

About mid-evening I switched over to the next big celebrity bash which was another fabulous event. It was billed as the night of a 100 stars Oscar night gala given by well-known super agent, Norby Walters. He has produced this event for seven years with the Film Preservation Foundation and, it's a winner. Thanks in great part, I believe, to public relations mayvins, Edward Lozzi. It was held at the gorgeous Beverly Hills Hotel. A hotel which in-

The food and the entertainment were fine. But, it wasn't fun to finally attend a function where the odds were all in my favor and no matter what, I couldn't get a date for the prom. Zillions of gorgeous men there and all of them were gay — sigh. I know, I know, but I'm not being homophobic. When I go out with a man I want them looking at me, instead of each other. It's not easy being a sex goddess. Sad.

identally, is owned by the richest man in the world, that oil rich, Arab Sultan of Brunei. Anyway, I'll bet I recognized three times that amount of famous stars who were there. What a crowd! Just a sample of some of the celebrities in attendance were Cyd Charisse. She at this point in time must be one year younger than G-d but, still looks mar-vel-ous. A few of the others in attendance were Ben Gazzara, Tylo Hunter, who was represented by my good friend whom I adore, noted lawyer, Gloria Allred who was also lost in the crowd and I never got to see. I did bump into David Carradine and his new wife, Ron Perlman, George Segal, Neil Simon, Rich Little, Natalie Cole, and a whole lot more. At my table I sat with Shelly Berman and his wife and also next to Casey Kasem and his lovely wife Jean. Casey. I have been told by

various readers is an Arab and he is supposedly militant in their causes. I, however, have had him as a guest on my show a few times and have always found him a gentle and kind man. Militant is not a word I believe to even be in his vocabulary. When I was sick in the hospital, he sent me a lovely bouquet of flowers and a sweet note. Something that I don't remember from friends who I might have expected that. He is Lebanese and I remember when I was in Lebanon with the IDF in June of 1982, they were the most sophisticated of any Muslim country I have visited.

By the time I was ready to head out to the parking attendant, I was surprised to find that they had lost my car. A fact which normally would have been an inconvenience but, it was great. I had a reason to stand right at the entrance of the hotel and continue conversations with the another dozen faces I knew were familiar but, couldn't remember from where. One of them being Paul Sorvino who I think a terrific actor. Actually, the list is long and the evening was far too short. I finally ended it at the new hot restaurant, Ago. It's owned by one of my favorite, (sometimes) male friends from Israel. Jason, is a genius who created the computer company with his partner, Beny Alagon a long time ago. Anyway, he's part owner in the new 'in' place, Ago, where, like Spago, the jetset go to see and be seen. All the big stars, Continued on next page

ADVICE BY EDLIN

Rekindling passion

By RITA EDLIN

Q: My husband and I are in our early 50's. Our youngest child was just married and I have begun to feel a sense of freedom and more energy than ever before.



My husband, on the other hand, seems melancholy. He's always "too tired" for physical contact after we go to bed. He says he still loves me and I believe he does, but an important part of our relationship is missing for me.

I know women go through "the change" around 50. What about men? Is there such a thing as "male menopause?" Is that what's wrong with him? Is there anything I can do to improve our love life?

Mrs. H.W., Dallas

A: You could begin by consulting his physician. Be sure there's nothing physically wrong with him. If he is in good health, there are probably some other things going on. Interest in sexual activity does change over the years, but most couples continue to be active well beyond their 50's and 60's. Many continue throughout their 80's.

So his lack of energy and interest may be due to his attitude about himself and the future. When the youngest child leaves home, parents go through a transition period. It's often a bit depressing to say goodbye to one stage of life as you enter a new one. And that's easier if there is something wonderful to anticipate in the future — or someone wonderful!

Would it help you to know more about the "mid-life crisis?" Most men do go through something called the "Male Menopause" sometime between the ages of 40 and 55. It resembles the menopause in women and although evidence is not conclusive, it seems to be linked to hormonal changes.

Men may not have hot flashes, but they do have physical, emotional, social and constitutional symptoms. And some men even have severe medical symptoms for

which there is no treatment.

Physically, a man may notice his receding hairline, paunchy mid-line, or the beginning of a double chin. He's more exhausted after a set of tennis or a short swim. His interest in sex may decline as he notices more threatening changes and begins to fear that he's "over the hill."

These signs of change cannot be ignored, and sooner or later, abruptly or gradually, most men come to realize that more than half of life is over for them. This causes fear, anxiety, insecurity and loss of self-esteem. Friends and family may notice changes in his temperament or behavior. He may suddenly change jobs, take on a new hobby, ask for a divorce, or have an affair.

Ironically, it often happens at a time when his aging parents become ill or die, his children go off to college and his wife goes through menopause. The combined effect of all these losses, all at the same time, means that he needs more emotional support than ever before.

So what can you do? Professionals encourage men to take inventory of their accomplishments during this period, and take pride in those accomplishments. They encourage them to focus on the future and make plans to do the many things they only dreamed about when they were younger. And — they encourage them to share their feelings with their wives. If they can do that, it opens the door to increased intimacy.

Some spouses manage to help their mates through this difficult transition by arranging more pleasurable activities or by getting together more often with friends and family. Other couples have discovered this is a time to encourage each other to pursue hobbies they never had time for before, take a special vacation or make the career changes they've always wanted. Some wives leave erotic books or magazines, inconspicuously, on the bedside table.

One of the symptoms of "male menopause" is depression. And depression decreases the appetite for love-making. So be careful. Too many demands from an ener- Continued on next page

M. Gold

Continued from page 6

Fein's encouragement and permission. This work for piano solo, chorus and soloists was only performed once, some 20 years ago, orchestrated and at a music camp. Looking back I realize that those were precocious youngsters indeed, as this work was a real challenge to my singers.

The violin sonata followed, a full three movement work. As a composer and as a Jew I must state that this work must be considered to be a testament to my deeply held beliefs and as a tangible expression of my faith. At this point Mr. Hobbs will perform the Kiddush from my oratorio "Haggadah" composed in 1972. The choir will then retake center stage and perform a new setting of *Dayenu* done in Chassidic style. Most of the music revolves around the repetition of that word and only the first two verses were set to music. It was truly sufficient.

In 1985 I was commissioned by Cantor Chaim Najman of Shaarey Tzedek Synagogue of Southfield, Mich., to compose a setting of Naheyrot Hallalu, an anthem of praise recited at Hanukkah.

Outside of several performances in Michigan, I know of no other performances of this work; and this would be the first that I had anything to do with. The concluding selection is a Nigun (Song Without Words) that I dedicated to my son (hence the title Tsvi's Nigun). It is written for Euphonium solo, Brass Quintet (piano, String Quintet) and Mixed Choir Ad Lib. This sombre and hopefully moving selection will bring my ambitious eleventh annual program to a close.

Chazak, Chazak... The lifeblood of any composer can be measured by the frequency of performances of his/her music. To quote from Pirke Avot, "If I will not be for myself, who will be for me. And if not now, when?"

I know there are numerous and affluent shuls, temples, centers, etc., out there. There are areas that have many Jewish composers of merit. (I do not refer to composers of commercial songs of the clap, clap kind. These are the musical equivalent of junk food. They may satisfy a temporary physical need but do nothing for the soul.) If we are at all serious about supporting our

creative talent, and encouraging the creation and performance of Jewish music, then it must follow that our temples, etc., must go about and do their share. They must be houses of Jewish culture as well as worship.

You will probably not be able to achieve these goals (as I have) without the expenditure of some money, but it will be money very well spent. Bringing in a pre-packaged "attraction" (soloist, group, etc.) will do nothing either for creativity or Jewish music. The need is so great, the "laborers are sluggish and the Master of the house is urgent (impatient)." (Pirke Avot)

It has snowed just about every weekend in recent memory. Anybody know a fair weather prayer?

Morton Gold may be reached at 12 Avenue B, Rutland, VT 05701.

Edlin

Continued from prev. page
getic, loving spouse at this time could create new problems. Remember, mid-life crisis is a transition, or a turning point, between two more stable periods of life. So hang in there! There will be better times ahead!

And if you like to read, try *The Wonderful Crisis of Middle Age*, by Eda LeShan. It will give you some ideas about how to help him say goodbye to the time of his life that is over and share your energy, enthusiasm, and sense of freedom about the time of your life that is now.

Rita Edlin may be reached at 2412 Ingleside, I-C, Cincinnati, OH 45206

Silver

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swim in the waters; in Hebrew waters are *mayim*. So Fishman morphed into Maimon.

It reminds one of a book written by a father and son, *The People's Almanac*, by David Wallechinsky and Irving Wallace. The father, Irving, was originally Wallechinsky; the son, David, reverted to the former name.

Praise for Heine

In an effort to get a job at a college, Heinrich Heine (1787-1856) converted to Christianity. He didn't get the job. And he wasn't much of a Christian. Before baptism he wasn't much of a Jew; after it, he became much more Jewish.

A lawyer, he became one of the greatest of all writers. He wrote poetry, fiction and was often a journalist. Fed up with his native Germany, he went off to Paris for the rest of his life. Even after becoming so ill that he had to live on a mattress, he continued writing.

He twitted the Germans, asserting that they lacked a sense of humor. A master satirist, he often joked about the Jews, while praising them. Before his illness he visited Polish Jewry and spoke admiringly of its fidelity to their faith.

He mocked the Christian

world reminding it that it was the Jew who had given mankind the idea of monotheism and the precepts of morality. In one of his novels, *The Rabbi of Bacharach*, he expressed his appreciation of Jewish values.

When in 1840 a priest in Damascus disappeared and Jews were charged with doing him in because they needed his blood, Heine lambasted Catholicism for accepting the "blood libel," and castigated France for siding with the libel.

Heine has recently been biographed anew by Yargen Michael Schultz in a book published by the press of Tel Aviv University. It is reviewed in the *Forward* by Joseph Friedlander.

Petitioning for Pollard

The Conference of Presidents of Major Jewish organizations has joined the call for the liberation of Jonathan Pollard. In a letter to President Clinton the group said, "We maintain that Pollard has paid his debt after 13 years of incarceration. We respectfully request that you will consider our plea to permit Pollard to start a new life." (*The Forward*)

Rabbi Sam Silver may be reached at 2309 NW 66 Dr., Boca Raton, FL 33496.

Peck

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De Niro, and the big heart throb, Leonardo what's his name were supposed to be there. However, it wasn't gearing up until two a.m. and since I don't get my afternoon nap like I did in Israel anymore since people go home in

Los Angeles. at nine-thirty, I opted to call it a night. After living in Israel so long and never able to wear my Diana Ross clothes, it was great and I hope that they'll remember and keep me on "the List" when next year comes around.

MYSTERY PERSON

Do you know who's who?

- The Mystery Person is president of one of the largest federations.
- The Mystery Person has been most successful in the Federation adding activities which involved young people.
- The Mystery Person's federation raises more than \$1,200 M. a year.
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- The Mystery Person has broken the glass ceiling.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Herschafft

Continued from page 12

in conversion actions. The Chief Rabbinate (Orthodox) rejected the compromise.

Schneier had a private meeting with the pope at the Vatican where he outlined his goals, he said.

He broke with tradition that expected he would succeed his noted father, Rabbi Arthur Schneier, taking over his reigns at the prestigious Park East Synagogue in New York City, where he had served as associate rabbi.

The independent streak in him called for the pioneering dig. Recalling the beauty of nature in Westhampton Beach, he made the decision to found a synagogue of the same name there, which he has. The summer Sabbaths see 1,000 crowd the sanctuary.

It took his mother, Donna Schneier Goldberg, to applaud his road. "Arthur wasn't ready to return and Marc needed a platform: *לעולם*," speaking of his pioneering Westhampton venture. She is proud of his many leading roles in World Jewish Congress, Foundation of Ethnic Understanding, American Jewish Congress, Rabbinical Council of America, Jewish National Fund and Yad Vashem Holocaust Memorial, among others where he has won awards. The latest: the 1998 New York State Martin Luther King, Jr. Medal presented by Gov. George Pataki.

Marc shares homes in the city and in Westhampton with his wife, Toby, (a WIZO leader) and their daughter, Sloane. This 18th rabbi on the family tree is a "progressive" Orthodox clergyman meaningfully treading the bridge on a high wire as King Solomon did in ancient times.

Jean Herschafft may be reached at 76 Exeter, Brooklyn, NY 11235.

How Jews fared in America's small towns

Reviewed by CLAIRE METZGER

Jews in Small Towns — Legends and Legacies by Dr. Howard V. Epstein, Vision Books International, Santa Rosa, CA.

This book, a 737-pager by Dr. Howard V. Epstein, a licensed clinical social worker in the state of Georgia, is the result of some 140 personal responses to the author's letters to 100 newspapers in the United States and Canada, requesting such information.

Dr. Epstein, who had the book published as a legacy to Jews everywhere, had a questionnaire published, and drew the material together to make an easy-to-read and fascinat-

ing book. He holds the title of chairperson emeritus from Georgia State University in Atlanta, where he chaired the Department of Social Work, and is most excited about the many responses and observations the book has prompted throughout the U.S., Canada, and Israel, since its April publication.

As a Jewess living in the small town of Dixon, IL, whose population is less than 1500, and with a handful of Jewish inhabitants, I am anxious to learn how Jews in similar situations fared.

The letter to Dr. Epstein from *Lottie Lane of LaSalle-*

Peru, IL, with a population of some 13,000, was especially interesting. Born in 1914 while her mother was scrubbing clothes on a washboard, Lottie arrived even before the doctor came with his horse and buggy to their home.

Her father, born on the Russian-Polish border, but registered as a subject of Russia, had run away from home at age 17, worked his way across Europe, and arriving in New York, met and married Lottie's mother, who had also run away from home in the Ukraine.

Diagnosed as a consumptive, she was urged to go for treatment to Colorado, but the pair only got as far as LaSalle-Peru, where her husband went into the junk business, later to peddling fruits and vegetables.

Lottie and her brother, the only Jewish children in the school, were outcasts in most Gentile friendships, on the bogus charge that they killed Jewish children and baked them into matzos.

The Jewish community of some 13 families built a synagogue and hired a young rabbi. Kosher meat was ordered from a Chicago butcher (100 miles away), and Lottie's father would meet the train. Sometimes the butcher would put in some rye bread and pumpernickel to go with her mother's challa. Lottie wanted to learn Hebrew from the rabbi, and her father finally agreed, but it developed the rabbi's English was poor, and he became a student, and the class was discontinued.

In school she had no dates for there were only Gentile boys. She learned that she could go to one of the New York colleges, tuition free, but her parents disapproved. She did, however, go to a local junior college with a limited curriculum, but even after completing her studies, could not get a job. She did, eventually, get a Civil Service job in Chicago, met a young Jewish man on a date, and married. Now a widow, with two daughters, she made certain that her girls had a Hebrew school education. Her youngest daughter is still single for Lottie would not let date Christians.

Constance Smith of Milford, N.J. was born in Newark, N.J., to Frieda and

Charles Risler, who emigrated from Hungary in the early part of the century. Her father had suffered much prejudice in Europe. He felt that as an engineer he might have some personal recognition, but it was better not to be identified as Jewish. Her mother read from Hebrew to Hungarian to German in bed at night, and Constance never heard the word "Jewish" spoken in English, and thought there was something secret or hidden. She and her two sisters went to a private girls' school, where they were entered as a group, perhaps for economic reasons. Jewish students were very few there.

Since her father did well financially, the family moved to South Orange. Nearly was the Orange Lawn Tennis Club, where her father, applying for membership, was told it was against their policy to admit Jewish people. Because of this rejection, her father bought seven hundred acres of farmland and made his own country club. He allowed non-profit organizations to have fund-raising picnics there, and feeling a kinship for other Hungarians, regardless of religion, let them come often without fees, also signing affidavits for literally hundreds of Hungarian refugees, who wanted to come to America and work in a free society.

Constance was often invited to the restricted Orange Lawn Tennis Club by schoolmates who were members, but she felt more comfortable in their own "club." Yet at Christmas, her family always had a very large tree, well decorated.

Applying eventually for college, the forms asked for religious affiliation and her father told her to write "Episcopalian," which she did. All three of her family's girls married Jewish boys, although her brother wed a Christian girl, converted, and raised their children Christian. Unable to contradict her father, her mother agreed to raise the family without a Jewish education. In fact, her sister-in-law too her to the church's Sunday School, where the teacher was the pastor who performed her marriage ceremony.

Mother Constance tried to instill in her children (after she

married a secular Jew) the stories and traditions of her people (Jewish). All attended religious school at temples they helped found. They presently belong to a Conservative congregation in rural New Jersey, also several civic and philanthropic organizations, Jewish and some non-Jewish. Her husband, now retired, attends services only occasionally, but never fails to kindle the Yahrzeit candles for their parents, and recites the appropriate prayers in Hebrew.

When her father-in-law came through Ellis Island in 1905, in his nervousness he stuttered his name, "Schmied," and the immigration officer wrote down "Smith." She says, "We were perhaps more subject to more ethnic remarks, than had the name sounded Jewish." Now, having lost the greater part of their families (grandparents, uncles, aunts, and cousins) in the Holocaust, they strive to keep their values and those of their children and grandchild alive as Jews. "Only in remembrance of those who have perished," she says, "can we perpetuate our faith."

Donald D. Weinstein is from Leaf River and Byron, IL. Donald's father came to the U.S. at the age of six in 1901, with his mother, brother, and some of his seven sisters, settling in Chicago because previous friends and relatives had already settled there. Father achieved a third grade education (reading, writing, arithmetic), and worked with his brother Sam picking up junk on a horse-drawn wagon. He later got a job on a horse-drawn milk wagon, met and married his wife, Sara, and finally became a master plumber in the union. He and another plumber became partners, and opened a shop in Aurora, a small town southwest of Chicago. He says "When father's partner stole money from the safe and disappeared, things changed. The Depression began, and we moved back to Chicago, where his sister, Mary, took all five of them into her small house on the west side. I enrolled in Portage Park Grammar School, where I discovered anti-Semitism. I was chased home every day, and became a good athlete. Again

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LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

My Pesach in the Army

Dear editor,

I don't know about my sisters and brothers who read *The Post* but as for me, it always seems the happiest moments in my life are accompanied with sadness.

Such an event occurred Passover 1946 while I was in our army in Italy. It was the first real Passover we could enjoy in a very long time. I was in a Signal Corps outfit in Leghorn, Italy, at Passover time.

Somehow, somebody in the army found me and all the other American Jewish soldiers in our outfit. They asked if we would join others for a Passover seder at an army facility.

I went out of curiosity and some apprehension as I wasn't raised with religion. We arrived at the quonset hut with time to spare. It became apparent right away that not only were there American Jews, but brethren from all over Europe.

Before we went in a French Jew was wandering around looking to latch on to somebody, anybody. He couldn't speak Italian to speak of and we weren't much better. I tried to use what I knew of my high school French but it didn't

work. I never felt so frustrated, before or after. We went in and lost him forever.

Inside a warm feeling developed seeing Jews from all over. It was as if there was an ingathering of the Tribes. Yet those who didn't make it hung like a pall over the festive occasion.

When the German *kriegsgefangener* [prisoners of war] started serving us, it got better. I mean it was sweet; oh brother, was it ever sweet. What made it even sweeter was the docility of the German waiters.

They bent over backwards to be helpful. You wouldn't believe how docile they were. It was the first time I really enjoyed the fact we had made it. It was going to be OK. We had survived and we would survive. Was it ever sweet! How can I tell you?

My high lasted until the end of the seder, then reality set in. I was 19 years old; I didn't actually think; where are these people going? They didn't know either.

They survived the Holocaust but what awaited them? I didn't realize they were homeless, yet a vague feeling of sadness engulfed me. I wish now that I had hugged every one of them, but I didn't. I failed them.

Norman Wolkoff
Indianapolis

Small towns

Continued from prev. page
we moved, this time to Leaf River, where a business was for sale. We finally found a very old house for rent, with an old outhouse behind it, and a well that froze in the winter, forcing us to carry water from a block away. All of this for the right to be the only Jewish family among people who had never seen a Jew.

"We didn't get invited to anyone's home, but the teacher, Mr. Tucker, who was Catholic, understood our problem, and was hated as much as we. He arranged a fight and I punched Knodle, my enemy, who became uglier to me all the time.

"Father always closed shop for the Jewish High Holy Days, putting out a sign on the window, 'Closed for the Jewish Holidays.' Sister Ellie and I hung out with some kids from the Methodist Church, and even went with them to sing in their choir practice, only to be with some friends. Sister Hazel went to stay in Chicago, later enrolling in business college in Rockford, and learned to do office work. I, Donald, began to deliver newspapers, and again began to be faced with ugly incidents by one of the subscribers. But becoming more proficient in sports, I was better accepted by students and others. After Father died on March 6, 1944, I helped mother run a tavern we had bought, until she could sell it the following June, and we moved back to Chicago.

"The high school principal encouraged me to enlist in the Navy in Feb., 1945, telling of benefits I would derive, including going to college, even arranging for me to receive my diploma, even though I left school in February instead of June. I took his advice and received the benefits when the war was over, enough to pay for my college degree, and launch me into the business world.

Yearning for small town living, I bought timber and land overlooking the Rock River and opened a small department store in Byron, IL. (pop. 2,000). I built a little home, planning to live there for the rest of my life. There is still anti-Semitism. On a farm that enjoins my property, an American German Nazi, who pretended to like me for 30 years, became angry in a boundary dispute and called me a "damn Jew." But I have lived my life as a proud Jew, and never backed down when

confronted. The Navy boot camp was permeated with the worst hatred I have ever witnessed towards Jews. There were two Jews in our company of 120, and we stood all night watches to 4 a.m., living all those weeks with three hours' sleep. We had to stand special watches on Sunday mornings, so the Gentiles could go to church. At age 17, I was close to a nervous breakdown, but we determined not to let Jew-haters win. I beat them at everything and outlasted them on the exercise field by doing one extra whatever to achieve No. 1 out of 120. When I complained to an officer about my treatment, he said if I complained again, he would throw me in the brig. But we have lived all our lives (my two children, too) always proud of our Jewishness, never letting down our guard because the hatred never ceased. It is passed from generation to generation, and will continue to fuel our achievements."

ABOUT BOOKS

By JACK FISCHER

In this year of Israel's 50th anniversary, one of the most provocative books to be published is *The Founding Myths of Israel* by Zeev Sternhell,



translated by David Maisel.

The author, whose previous book, *The Birth of Fascist Ideology*, made an important contribution to our understanding of European right-wing thought, has now applied his expertise to the Zionist ideology. Not surprisingly, Sternhell finds that Zionism's founding fathers were influenced by the same type of thinking that influenced the precursors of fascism. Sternhell, in fact, designates the socialism that rooted itself in the soil at pre-State Palestine as nationalist socialism. If this were not provocative enough, the author also argues that the ideology of democratic socialism and the concept of equality were always subservient to the goal of building a Jewish state in

Reviewed by SYBIL KAPLAN

The Story of Passover by Norman Simon, HarperCollins, \$14.95 hardbound, unnumbered, 1997.

This is an introductory book to the holiday of Passover for 7- to 10-year-olds, beginning with the story of the Jews in Egypt, continuing with the Exodus, and concluding with contemporary times.

The text is very classic and the oil illustrations by Erika Weihs portray a family very much like yours or mine.

Norma Simon is a prolific children's book author of more than 40 books. Erika Weihs is an Austrian-born artist who has illustrated more than 40 children's books. Together, this team has created a perfect gift for an afikomen gift or for the children in the home hosting a seder or for any children.

The book would also be very appropriate for young children learning and reading

about Passover, as young readers.

On Passover, by Cathy Goldberg Fishman, Atheneum, \$16 hardbound, unnumbered, 1997.

This book is one of a series which the author embarked upon on the Jewish holidays. (She says she obtained the idea while at a Hadassah Regional Conference!)

The narrator is a young girl who goes through all the preparations of the holiday, she asks questions, and learns the real meaning of *dayenu* (it would be enough).

Melanie W. Hall is a children's book illustrator and teacher of children's book illustrations. She renders collagraph and mixed media illustrations which add to the warmth and family feeling of the book's text.

Matzo Ball Moon by Leslea

Newman, Houghton Mifflin, \$15 hardbound, unnumbered, March 1, 1998.

This story of a contemporary family preparing for Passover radiates with love and warmth. Eleanor anxiously awaits the arrival of Bubbe so she can help make chicken soup with matzo balls.

Bubbe's matzo balls are so tasty, the family gets a big surprise at the seder table!

A special afterword explains about Passover and its food traditions.

Elaine Greenstein illustrates the book with special monoprints, overpainted with gouache thus producing an almost child-like style yet very effective for the story.

Children 5 to 8 who love matzo balls will love this story!

Israeli power UConn soccer

HARTFORD, Ct. — Now that Ray Reid is soccer coach at UConn it can be expected that Israelis will form a considerable portion of its team. He flew to Israel earlier this year to recruit two Israelis.

Reid has a history in this effort since at Southern Connecticut State University he recruited several Israeli players for the New Haven school,

including Gil Hokayma, former Division II Player of the Year, who is now an assistant coach at SCSU, whose owls now have five Israelis on their undefeated roster.

"I have a friend in Israel who keeps me informed about good, up and coming players," Reid told the Connecticut Jewish Ledger.

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